Seymour Indiana
January 14th 1901

My Dear Mr Moffett –

I have receiv
at different times
reports that you have
sent me, and I thank
you so much, and am
so pleased, to know of
the increased interest,
and the advancement
of Christs work in Korea.
The growth there is wo-
derful. May it still con-
tinue, until all over
Knows Christ –

We did enjoy having
Mrs Baird with us-
And I hope ere long
you and your wife
will come to Indiana
for a visit, and we
have the pleasure of
seeing you- Your brother
Will told me of your
meeting Miss Fish, your
courtship and marriage-
I happened to be in Madison,
shortly after your marriage-
and met your brother whom
I had not seen for years-

Our Foreign Missionary
Collection was taken up
yesterday, and I asked
that $15.00 from me, may
be sent to you, I know
you have some place
it will do some good.
May this new year, and
this new century bring a
great increase in the field
for Christ, and may you and
yours be blest in His work.
I am Very Sincerely
Emma Bliss Thompson.

Reel # 280, Vol. 231 (part 2) letter # 11

11

Extract from Rev. H.G.Underwood's letter- January 17th,1901

"Dr. Avison has been down with typhus fever for the last two weeks and we feared much that we were going to lose him. However, the day before yesterday the fever left him and we hope and pray that all will soon be right. There has been an epidemic of typhus fever. At the Government hospital one case was taken in and after a few days the man died. As a result of this, nearly all the male nurses in the hospital, or rather, we should say the Korean stadents were taken down and it was not long before the doctor himself was also sick. We doubted at first, whether it was anything other than a severe attack of grippe, but after a little while very decided typhus symptoms developed, and we knew that the greatest caution would have to be observed. The children were at once moved out of the house. One or two of us agreed to undertake the nursing. The doctor was restless and did not want to have many people around, but preferred that two should undertake the nursing. Mr. Steadman of the Baptist Mission here, being at the present time free, kindly volunteered to assist and in fact has taken the burden of nursing. He was able to rest in the day time and thus felt that he could spend more nights than I could, as I had day work that had to be attended to. I was down there several nights and parts of several days but each time I tried to fortify myself with quinine and iron, for although there are no such prophylectic measures known to the profession, I felt if I could keep my strength, it would be the best way to ward off the disease. Mrs. Avison has had quite a hard time of it but she has stood it fairly well and we are in hopes that she will not come down. Of course we cannot yet tell, in fact we must wait from nine to twelve days before we can be sure that no one else is to follow. We had to call in Dr. Carden of the Church of England Mission, who has been most careful in his attendance. He is quite a young doctor who has given

himself to medical mission work. He came out here under the High Church Episcopalian Board but they have found him altogether too evangelical for them and consequently have decided to let him go back home. He is a good man and will I believe be leaving them soon. I don't know whether he could work in harmony with what he has always looked upon as dissenters or not, but I think that if he could, it might be a good thing for our mission to have him assist Dr. Avison.

There has been considerable talk about the hospital since Dr. Avison got back and he has felt very strongly the attitude of some of the members of the mission that seem to oppose any progress in that line. It does seem to me that if the Board is to send physicians out here, they certainly ought to be provided with means for the carrying on of the work. It stands to reason that a physician needs a more costly plant to carry on his work than the simple evangelist. In Dr. Avison we have a man who is both evangelical and at the same time an excellent physician. A man who has I believe obtained among the Koreans a better reputation than any one who has ever been here. Every one from the highest to the lowest considers him a first rate physician and I think he is generally considered the best in Korea?

At the last annual meeting there seemed to be a revolt against the developing of our medical work by some of the Pyeng Yang brethren. They seem to have gotten the idea, that the proclamation of the gospel by work of mouth is the only work that we have to do. Our medical work is not only simply opening the door for evangelistic effort but it is the higher and nobler work of carrying out our Lord's command "as ye go heal the sick". Dr. Avison coming back in the full belief that every one would rejoice in his success in getting the offer of the funds, in the full expectation that the mission would be one with him in the development of this phase of the work, was considerably troubled when he

found so unexpectedly the opposition on the part of these brethren. In addition to this when he first got back, he started right in to the medical work and in fact started in with too much vigour, so that at the time he was attending the case of typhus, he was just in the condition to take the disease himself. I know that some of the members of the Mission feel that we ought not to have another physician in Seoul. Of course, it is claimed we have Dr. Vinton, but he should not be reckoned as a physician as he gives almost his entire time to clerical and detail work and thus saves the time of other missionaries. Medically he treats but few cases in the year and I believe is not willing to increase this part of his work. Had we here in Seoul two physicians who could work together in the hospital and relieve one another and thus be enabled alternately to take trips into the interior, the results for our medical work would be vastly increased. In addition to this, as the present hospital is, there is no labor saving appliances and you would be astonished at the amount of work that it takes to get the smallest thing done. In the new hospital which is to be put up, everything should be arranged for the utmost convenience. I do hope that when the matter comes up before the Board for further discussion, that you will use your efforts to see that the utmost asked for by Dr. Avison is granted by the Board.

With regard to the Christian News and the request made by the Board I wrote you sometime ago and I think I told you then that the mission as a mission would not grant it. I regret very much that the Board put it in this way, because I appeared to the members of my mission to be going over their heads and asking the Board for an appropriation concerning which I had not consulted them, although of course, I have made this statement here, but I know that several of the missionaries felt it in this way. Our Seoul Station passed it over with no action and the Pyeng Yang station made a special request that it be not granted.

Reel # 280, Vol. 231 (part 2) letter # 12

12

Extract of letter from Rev. Geo. Leck, dated Pyeng Yang, Korea, January 21st, 1901, to Mr. Hand.

We are enjoying our work of preparation very much indeed, and feel just as much at home here in Korea as if we had planned coming here all our lives. The language study is intensely interesting for through learning the language we are learning the people, and the welcome they are giving us and their prayers for us in our language study is very inspiring to noble effort on our part.

It may be interesting to you to know that the new church built here last summer is already far too small for the crowds of people who would enter. It is crowded in the mid-week prayer service as well as on the Sabbath. It is interesting to see these audiences packed together like sardines in a box, all seated upon the floor. One fellow a few weeks since, being uncomfortable on the floor, in the crowd, climbed into the wood box sitting near the stove and occupied a comfortable "box seat" during the whole service. Another day a fellow in the middle of the room, being cramped from sitting so long with his feet doubled under him, arose in his place to rest himself, but so great was the pressure on all sides that the mass came together, and his seat was gone, so he naturally stood during the remainder of the service, he could'nt do anything else.

The winter training class closes to-morrow. There have been 300 men from all over Pyeng Yang province here for three weeks in a sort of Theological Seminary where they received bible instruction, theology homiletics &c. They are a very interesting lot of men. The work here is very encouraging and I am impatient to be into it, but the language comes first. I dreaded it before coming, but so far it is a joyful

POOR CO

work. God makes every work easy after we are by His grace made willing to do His will.

This is a grand work. I only wish I had'nt fought so long against coming to do foreign work. Praise God for the victory of His grace.

May God bless you all in your part of the work. We are all well in Pyeng Yang.

#148 (a)

Pyeng ang Corea.
Jan 20 1901

Dear Father Mother:-

Our winter class is just about finished and I am glad of it for I'm getting tired. The class is divided into three divisions. I have had the second division every day in the study of I Corinthians: the first division every other day in the study of Homiletics. and the whole class every day for music.

In Homiletics I have spent my time trying to teach the men how to make sermon plans and stick to one subject without wandering all over the universe. Some of the men have made excellent progress and can make just as good sermon plans as I can; while with others the progress is up hill work and their attempts at plans are often laughable.

There is no logic in a Korean education consequently it is hard for a Korean to make

a discourse, and stick to the one subject.

The progress the men are making in singing is very gratifying. When I began with them several years ago, their attempts were something frightful, but this year I have taught them three or four new songs which they sing very well indeed.

On Saturday mornings we have a popular meeting, for the discussion of some important subjects, in which only those who are officers in the church are allowed to take part. The discussion is opened by one of the missionaries, and then any officers has a right to the floor, with five minutes to speak. This year we discussed, education church finances, and reading of books. also at other meetings held in the evening we discussed the subjects, of raising of helpers salaries, child marriages, and debts.

It is very gratifying to see the advanced stand our church officers take on these subjects. All these meetings have great educational value.- they are preparing the

people for the time in the future when they are to take the government of the Korean church upon themselves. It is not only interesting but exceedingly gratifying to watch the growth of these men, not only along spiritual lines but along so many others.

Some of our men are developing into excellent public speakers. — a Korean has got to be a good speaker if he is able to stand up befor six or seven hundred people and hold their attention.

Yesterday Mr. Moffett and I went out to make some official calls. We called on the Governor the Magistrate and the General of the army. The governor is a poor inoffensive creature without force of character enough to be very bad. He treated us very nicely and gave us refreshments consisting of ginseng tea, Korean pears and Korean sweetmeats one of which I liked very much. It was rice flour mixed with honey and oil and it is really very nice

The Magistrate, who is a strong man, and a progressive evidently, served us coffee in gilt-edged china, canned black-berries, and foreign crackers. The black-berries, by the way, were sour I sent to him on New Years day. He treated us very nicely indeed.

Our last call was on the General, and although he gave us no refreshments, he was more polite than either the Governor or Magistrate, that is, he used very much nicer language to us. The General told us that they were going to enlist a thousand more men in the army, and wanted us to use our influence to get a thousand christians to enlist. He seemed to be in earnest about the matter, and endeed, the reason he wanted christians was because he thought they were more reliable, and easier to handle than the average Korean.

We didn't promise the general that we would encourage our people to enlist. Several of the christians have already enlisted

much to our sorrow. for the influence in the army are all against a Christian

I took your suggestion Father and wrote Mr. Newell a letter and also sent him one of our last reports, which I hope he will enjoy. We are counting the months now to the time when we leave, and will soon be counting the days. In all probability we will leave Pyong Yang about the middle of June and in that case we ought to get to Minneapolis about Aug 1st. We intend to take the southern route by Honolulu so that we can see Blanche's uncle Mr. John Webb. whom we saw when we came out. I hope you are both having the finest kind of time in California.

We all send much love.

Your affectionate son

Graham Lee

#148 (b)

Pyeng Yang Korea
Feb 20 1901

Dear Father Mother:-

Got back a few days since from my trip up into the mountains of which I wrote you. Coming down I was very comfortable but the glare on the snow was so bad that one of the chair coolies went nearly snow-blind after we got in. We have had a great deal of snow this winter and now it is snowing again to-day. I'm getting very anxious to start as the time draws near for our leaving. The Station have outlined a pile of work for me that they want to get done before I leave as follows: 1 Put up the ell for the new church. 2 Two buildings for the Academy. 3 Surgical ward for the hospital 4 Guest room for Mr. Moffett. I'll not be able to do all this but I hope to get

everything well under way before we leave so they can all be finished easily.

We are all very well and the children are doing nicely. While I was out in the country Nylo wrote me a little letter ~~when I was out on this last trip~~ which I enclose. He told his mother he wanted me to bring him something so she told him to write to me with this result. I think she made a copy for him to help him out. He is learning to read nicely. Our little school is a very great success. The teacher is an exceeding fine young woman and the children love her very much. On Sundy the children have Sunday School to which they are asked to bring a collection. We thought it best for Nylo to earn his money so every day at noon he brings in some wood and gets a penny for it. It is very interesting to watch the little chap lugging in the wood. He does it with a very good grace and rather seems to enjoy it.

Graham has taken to sucking his thumb. like Raymond used to. so we have had to resort to the bicycle tire, as we did in Raymond's case. I put it it on for the first time to-day. This ~~of~~ chap is simply a ball of fat. He is just past seven months. and he weighs 21½ pounds. - pretty good isn't that?. His cheeks look like red apples, and altogether he is just about as good an advertisement for Mellins food as I ever saw. Margaret is developing a decided mind of her own. which we don't like to have crossed. She has got to be taken in hand for we can't let this go on. Our thing I learned when a boy was that I had to obey and our children must learn the same thing.

There are two spoiled children in this community. and their actions are

a sad commentary

on the parents training.

(4)

Some days since I had a letter from Mr. Swallen of our Station, who is now at home on furlough.- he had been to Minneapolis and had taken dinner with Bess. Sorry you were not there to see him.

Last Sunday at the church service we took up another ~~collection~~ subscription for the building fund of the new church. The ~~collection~~ subscription amounted to two thousand yang. which is the equivalent of two thousand dollars, and which is equal to three hundred and twenty five yen. When I say it is the equivalent of two thousand ~~of~~ dollars. I mean this: our yang in this country is as much as our dollar at home. when we consider the purchasing power of the money in the two countries. A day laborer at home gets one dollar and a half, while a day laborer here gets a yang and a half. Our people have already subscribed twenty five thousand yang which is the equivalent of twenty five thousand dollars. and about half

has been paid in. Now think of this for a few minutes. It is just seven years since our church started from nothing. and seven years ago these people were all ignorant heathen. Is not this a good showing? The ell of our building which we are now using will hold eight hundred people. and a thousand can be jammed into it. It is already too small. We thought this ell would do for two or three years. but now we must go on and build the other ell this spring. On the men's side are two wood boxes. and generally the congregation is so large that men sit in these wood boxes. Well I must close and go at something else. We all send lots of love. and the little kids. bless em, are very anxious to see their Grandpa & Grandma Lee.

Your affectionate son
Graham Lee

#118 (c)

①

Pyeng Yang Korea
March 31st 1901

Dear Father and Mother:

Your last letter Father came a few days since and was enjoyed very much indeed. We were all amused at your characterization of a climate where people make no provision for getting warm when it is cold. We have heard no word about your having any asthma so I suppose you are free from it this winter for all of which we are very thankful. Am glad Mr. Newell's enjoyed getting a letter from me. It was certainly a pleasure to write it. It is hard to realize Uncle Graham without his farm. I had rather counted on taking a run down to see him when we are in Rock Island. I enjoyed reading the letter of his that you sent me. I wonder what those boys will make of themselves

They are bright enough to make a success in life.

I'm putting up the frame for the all of the church these days and am very busy. Yesterday I got two trusses in place. Norwegians are such irresponsible people that I have to watch things very closely lest they make some bad break. You ought to see my derrick: it is a primitive affair but it works all right. The upright is 47 feet long and the arm 43. We pick up a post twenty feet long and over a foot in diameter and set it in place with the greatest ease. The knots that I learned to make from you, Uncle Graham and others have been of untold value to me in this work. In fact I don't see how I could do the work without that knowledge. My derrick has had some pretty good tests but nothing has carried away yet. The trusses are bolted together with bolts made of 3/4 in iron. I had to get a set of stocks

and dies. and teach a Korean blacksmith how to cut threads. Yesterday while cutting a thread they smashed my vise. It is a small vise not made for that kind of work so it isn't surprising that they smashed it. You can always depend upon one thing though that if a tool is breakable a Korean will manage to see that it is broken. A foreign mechanic knows how to stop before the breaking point is reached but not so a Korean he goes at a thing hammer tongs never stopping to think that his brains were given him for a purpose and if a tool has a weak spot he will find it for you. We patched up the vise so that we are able to go on with our work.

Yesterday I had a call from the Magistrate and with him came the brother of the governor.

They came in chairs with a lot of attendants and made quite a long call. The magistrate has been to call several times and always seems very pleasant. Blanche & always gets some refreshments for them, and yesterday she had tea, cake, candy and figs, all of which they seemed to enjoy. When officials call this way the ladies don't appear. ~~as that~~ is for according to Korean etiquette they keep in the background when visitors appear. Both men were much interested in some of Blanche's paintings and doubly so when I told them they were all done by my wife. The magistrate wanted to know how the cake was made and when I told him he wanted to know if baking powder could be bought in Chemulpo. I told him yes and then sent out to the storeroom and had a box brought out which I presented to him and also promised I would have the receipt written out in Korean

and sent to him. I don't know whether he will try to have cake made or not.

Yesterday of our Christians. Mr. Choi took dinner with us. He happened in to see me about some business just at dinner time so we invited him to dog. He has been in before so he knew how to get along pretty well according to our custom of eating. This man is the best business Korean I have ever seen. He could give points to ~~lots~~ lots of Americans. He used to be a very wicked man, gambler, drunkard libertine, and everything that was bad but he is completely changed, and he is one of the best friends I have among the Koreans. He buys all our lumber for us, and sells all our checks when we want to buy money. in fact he has handled thousands of dollars for us

and as far as I know he has always been straight in all his transactions. Of course he gets a commission. and that is perfectly proper. I couldn't ask him to do the work he does for us if he didn't get a commission. As I said he is an excellent business man and is interested in several different kinds of business, and he is making money fast. When we first took up subscriptions for the church building fund he was the first man to subscribe. and his first subscription was one thousand yuan. which is equal to about eighty five dollars but which is equivalent to one thousand dollars. What I mean is this it was as hard for this man to give such a subscription as it would be for a merchant at home worth about ten ~~th~~ or fifteen thousand dollars to give one thousand dollars toward a church building fund.

This calculation is made by comparing

the scale of wages. At home a labourer gets one and one half dollars per day. While here a labourer gets one and one half yang per day. A yang is one hundred pieces of this money with a hole in the center strung on a straw string. The same comparison holds for skilled labor also. Here a good carpenter gets from two hundred and fifty, to two hundred and seventy five ~~yan~~ cash which is two and one half or two and three quarter yang. and a good carpenter at home gets from two and one half to three dollars per day.

This subscription was not simply a giving on paper. for most of the money has been paid in. We are putting up the all with the money as it comes in. When the money ceases to come in the work will have to stop. Every Sunday. when I go to the church. I find a pile of money along side the pulpit. which is paid in for that week work. I hope there will be a big pile to-day. as the people

are beginning to run low

I must bring this epistle to a close hoping that you are all having the finest kind of time, with much love from us all.

Your affectionate son

Lawrence

#148 (d)

(1)

Pyeng Yang Korea
April 14. 1901

Dear Father Mother:-

Your last letter came not long since Mother and on the same mail came a letter from Mrs. Moffett's mother telling of your meeting in San Francisco. We heard you were to go out to see Charles Betts and then come back for a little visit with Mr. & Mrs. Fish. I'm so glad you had a chance to meet them. By this time you must be on your way to Rock Island. I wrote you last Sunday stating that we had made arrangements to leave so as to take the O&O steamer Coptic from Nagasaki on July 3rd. Should we miss the Coptic we will take the next steamer which is the America Maru ten days later.

Am very busy these days - and every night I'm too tired to read even. Last Tues

we began raising the frame for the academy building. The building is two story, and the posts are 20 ft 6 in long. We raising everything with a derrick, and it is quite a sight for the country people who come in. When a 20 foot log 16 inches in diameter swings up and settles into place twenty five feet above the ground it caused a great deal of comment by passers-by. Last Thursday we laid the corner stone with appropriate ceremonies. What seemed to be the most impressive part was my striking the stone three times with a mallet and declaring it laid. None of us have ever had any experience in corner-stone laying at home, so we don't know whether we did everything properly or not, but the Koreans were satisfied. We placed in the stone a tin box in which were various records both in English and Korean, so that future generations may know when and why the building was built.

I'm glad you had a chance to see Dr. Brown. We are expecting him to reach here sometime about the first of May.

April 21

This letter didn't get finished last Sunday. So I will try and finish it to-day. A few days ago we learned that the little steamer that we have travled on a number of times was burnt at Chinwanko which is the port of P.Y. I've been expecting something like this, for in any civilized country the old tub would have been condemned long ago. Mr. Moffett & Mr. Hunt had goods aboard the boat which will doubtless be a total loss. for I don't suppose anything was insured. A year or two ago I made up my mind that I ~~we~~ would never take my family aboard of her again. She ~~has~~ carried no boat.

if anything should have happened at sea. When ladies were aboard they would have absolutely have had no chance.

To day we are to have communion service in the Korean church and a large number are to be baptized. I dont know the number just now but there will be over sixty. Every Sunday now the church is packed to the doors and many cant get in. We must hurry and get the addition finished so that we can have a place to seat the people that want to come. When the building is finished and the galleries are in the capacity will be in the neighborhood of eighteen hundred people and if the congregation keeps on growing as it has done in the last few months it will not be long until we are again crowded for room. The children are all pretty well and so interesting especially that red-headed baby. He is so fat he rolls around like a ball and he is

the best natured little chap. He has a little four wheeled wagon in which he rides when he is out doors. Yesterday I heard a racket and looked out my study window and here was Nylo sprawling on the ground and a little distance away the baby and the wagon mixed up generally and the wagon seemed to be on top. Nylo had started to run with the wagon and had come to grief. The baby thought it was part of the fun to be spilled out I suppose for he didn't even whimper. The other day Margaret was playing with a large marble and all of a sudden she gave it a fling and struck Master Graham square in the forehead and raised quite a black-blue spot. The youngster yelled loud enough this time.

Last evening after Margaret was in bed Grandma went in to Bess's for a [illegible]

and as she left she said "good night darling
As Grandma left Margaret called after her
"good night darling" Yesterday Nyko
came and asked me for a knife.
he said John Baird and Sherwood Hall
each had a knife and he wanted one
too. I gave him a little pocket knife
I happened to have and he seemed
much delighted. In two or three hours
he came and showed me the knife and
the big blade was broken off. This
morning just after he got up he got
out the knife and handed it back
to me saying he guessed he didn't need
any longer. I am not sure yet what
his returning the knife means whether he
is clearing the ground so that he can
ask for another knife, or whether he
is disgusted with knives in general

C. With much love from all of
us to all of you

Your affectionate son
Lincoln

Fort Arthur 24 January 1901.

Dear Mr. and Mrs. Moffett.

I am quite ashamed in coming to you any more even in a letter, but what is to be done, I must come not only to believe my own conscience but also to meet a deep desire of my heart - and now here I am praying you to forgive me this time. I can not write English at every time and even when it is at its best it is bad enough and therefore I do not like it at all, and this is the reason why I have not come before; I hope you will understand and pardon me.

And now I thank you very much for the books recived, read with great interest and reproduced long ago. Yes, I can not do without thanking you and Mrs. Moffett once more for all your kindnes to me during my stay in Corea, also at Chemulpo. The unity and the all-including-christlike-love of the children of God is for me something of the best found in this dark world of sin, and that I am

glad to say I found in Corea with foreigners and native christians.

But now I shall try to tell something what has happened since I left Corea the 23 of August. Having reached Chefoo we stopped for some few days with Mrs. Price after which we succeded in getting some rooms in a house close by belonging to S. P. G. All my brides things which had been sent from Denmark before the trouble commenced had come, and I was promised if a telegram did not come before the 3 of September she would be here in the last part of Oktober. But the telegram having been delayed somewhere did not come before the 14 of September. Though I quite understand my board in not sending her it was of course no little disappointment for me as I in the meantime had nearly prepared our new home. A little later I left it all for Mr. Balwig and his family, who were also staying with Mrs Price, and went to Port Arthur where I have been since. Some few days ago I had the information from my board that she will be here in the beginning of April, and I need not say I am glad for that information. I am studying Chinese in good earnest and having been in China only for 14 months I will have plenty to do in doing so for a long while, and I hope I will be allowed to stay here or at Chefoo for the present.

Mr. and Mrs. Lykkegaard are still at Chefoo and getting on all right. The were blest with a little son the 6th of Oktober, Mr. Lykkegaards birthday, and also that little one is pretty well.

Mrs. Balwig with her two children intends to go to Denmark in the month of April, while Mr. Balwig hopes to go back to Takushan immediately after Chinese newyear and so do the Missionaries from Hsingyen. If it will be possible the future will prove. The worse hinderance will be the many robbers and the uncertain state of affairs especially in Manchuria where we do not know if we are Russians or Chinese. We also hear the Missionaries at Chefoo prepare to start

at that time and the Provins of Shantung seems to be safe already.

When I left Corea I promised to send you a good many informations from China, but after I have came here I do not hear anything at all, save what I have from "North China Herald" and that will not be news for you as a letter between here and Corea use to spend more than a month in travelling. We have heard here some time ago that the Russians had accupied Wiju but is it true? I do not hope so. How are the friends there getting on and our dear old brother opposite Sahatae?

Our heavenly father alone knows what will be the end of all this trouble, but we do not doubt it will all turn out to his glory and to salvation for the people now in darkness, and that is enough for us to know at present. He who governs the nations upon the earth, The Lord of hosts, he musteretb the host of the battle, but the end will be peace - peace without end.

Please remember me to all the friends at Píng-yang also the native christians, but my best greeting is due to you and Mrs Moffet. Your in the love of Christ J. Emil Jensen. Danish Lutheran Mission

Samuel A. Maffett

American Presbyterian Mission

Pyeng Yang

Korea

Danish Lutheran Mission, Port Arthur, China.

J. Emil Jensen.

Reel #280, Vol #231 (part 2) letter #16

R H 16 E

Taiku, Korea
Jan. 29. 1901

Dear Dr. Ellinwood,

It is just two weeks since I arrived in Taiku yet I already feel quite at home in this little station, the "Dorcas Nest" of the Korean Mission.

We are ninety six miles from Fusan, a long, tiresome three days' journey but mail comes regularly keeping us in touch with the outside world and dear home friends - Each moment brings its

very friendly and loyal
tho here they are more
secluded and much
more reserved in man-
ner than Bend women
Yet their lives are the
same, just as full of
darkness, sin and
ignorance and all
our's love and sym-
pathy goes out toward
them with the longing
to be more and do more
for them -

There is not yet a
baptized woman among
them but many are hear-
ing the Gospel and show
a willingness to be taught
Mrs. Adams and Mrs.
Johnson conduct a Wed-
nesday afternoon class
that is well attended
The women are learning
to read and sing hymns
and at each meeting are
given Bible verses written
on slips of paper which
they commit to memory
and recite at roll call.

Many of them come to
church services and
sitting on the floor with
a curtain hung between
them and the men
they listen quietly to the
sermon finding the
hymns and joining
in the singing -

Their homes are open
to us and invitations
to visit them come with
a child or servant to ac-
company us -

They receive us in
a cordial, friendly way
in the women's court-
yard. We leave our shoes

at the porch outside enter the dark, little room and sit down with them upon the warm floor. Then begins their usual form of introduction and salutation — "Are you at peace? What is your name? How old are you? Are your parents both living? How many brothers have you? Where did you come from? How long since you came to Korea?" Followed by more personal remarks and questions — "How white her hands are! and her face is not dried up and wrinkled like ours."

"How sorrowful her mother must have been when she was born with such hair. Yes, another woman added

I knew a Korean child who had wavy hair like that but its mother rubbed it well every day and when it grew up its hair was almost smooth and straight. Perhaps they do not have oil in America."

And she is not married, do you suppose no one in all America would have her?"

"She says she came to tell us about Jesus Our Saviour, that He died for our sins, is it true that one could love us poor ignorant Korean women enough to die for us?" And so the old, old story of Jesus and His love is told again and again

duties and opportunities and so with heart & hands full one has little time to indulge in homesickness or feelings of isolation and loneliness.

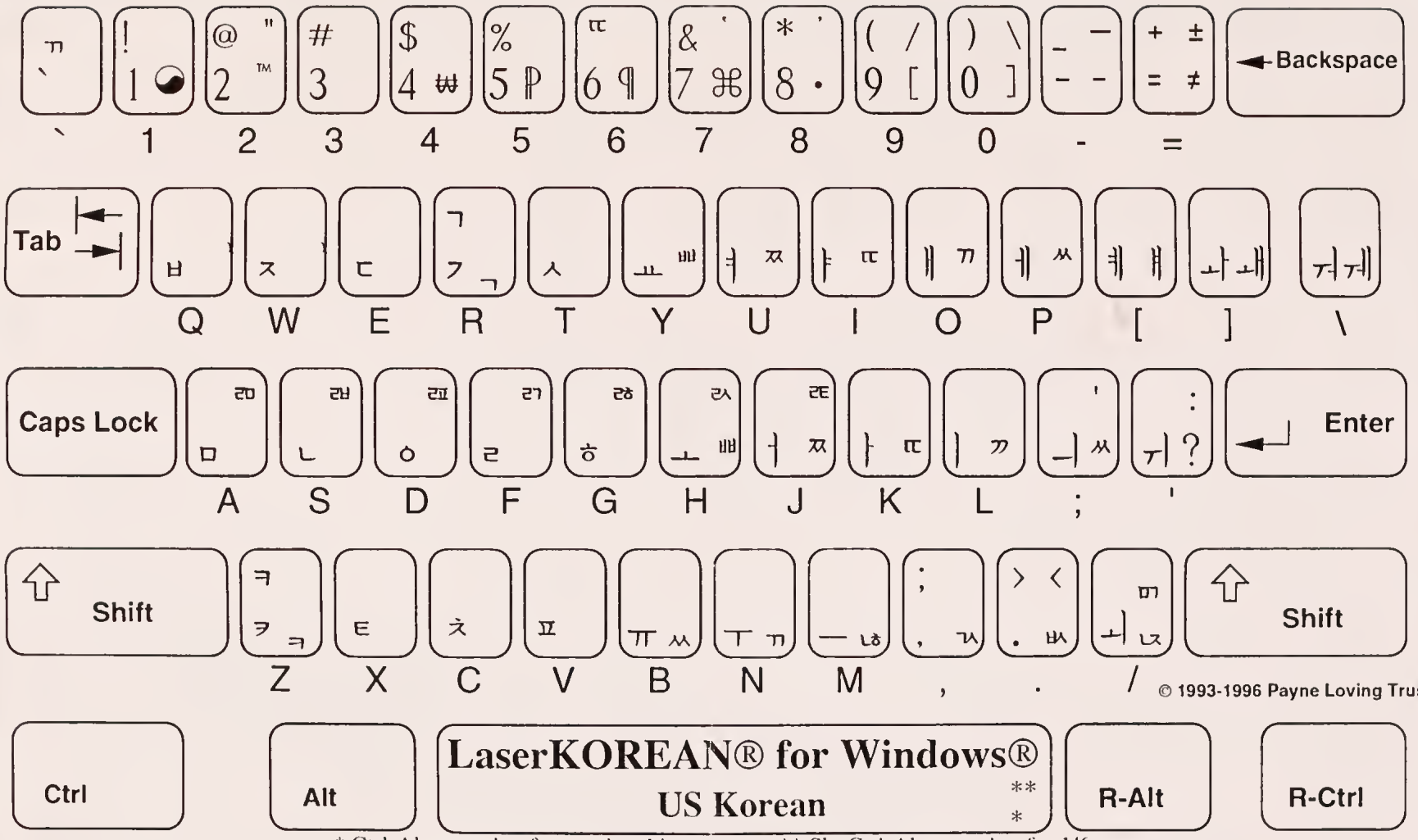
My little house which is in Mr. Adams' compound is as comfortable as any Korean house can be made and the exterior of mud walls and heavily thatched roof of rice straw with flocks of Korean sparrows flying in & out can be imagined almost picturesque.

In a few days I hope to have a teacher and with his help go on with second year's language studies.

The women are

Pray for us that the seed being sown may not fall by the wayside or upon stony places nor among the thorns but upon good ground where it may take root and bring forth fruit abundant to the harvest.

Yours very sincerely
Sadie H. Nourse.



LaserKOREAN® for Windows®
US Korean

* Ctrl-Alt+spacebar for non-breaking space ** Sh+Ctrl-Alt+spacebar for 1/6-space

SHIFT	SHIFT+ CTRL+L-ALT (or Sh+R-Alt)
UNSHIFT	CTRL+L-ALT (or R-Alt)

UPPER	MISC.
LOWER	FINAL

Use the normal, unshifted letter for non-stacking characters.
Use the raised, shifted letter for the first of two stacked characters.
Use the raised, shifted letter for the first and second of three stacked characters.
Use the Ctrl-Alt and Shift+Ctrl-Alt character for the third of three stacked characters, and for other characters as noted on this chart.
Arranged like the Korean keyboard. (There are many exceptions.)

25c6

SIMPLIFIED TABLE

[Sufficient for the transcription of most proper names]

Final \ Initial		ㅇ	ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅈ	ㅊ	ㅋ	ㅌ	ㅍ	ㅎ
		*[1]	K	N	T	(R)	M	P	S[2]	CH	CH'	K'	T'	P'	H
ㄱ	K	G	KK	NGN	KT	NGN	NGM	KP	KS	KCH	KCH'	KK'	KT'	KP'	KN
ㄴ	N	N	N'G	NN	ND	LL	NM	NB	NS	NJ	NCH'	NK'	NT'	NP'	NH
ㄹ	L	R	LG	LL	LT	LL	LM	LB	LS	LCH	LCH'	LK'	LT'	LP'	RH
ㅁ	M	M	MG	MN	MD	MN	MM	MB	MS	MJ	MCH'	MK'	MT'	MP'	MH
ㅂ	P	B	PK	MN	PT	MN	MM	PP	PS	PCH	PCH'	PK'	PT'	PP'	PH
ㅇ	NG	NG	NGG	NGN	NGD	NGN	NGM	NGB	NGS	NGJ	NGCH'	NGK'	NGT'	NGP'	NGH

1. A consonant between two vowels is transcribed with its initial value except that ㄱ is G, ㄷ is D, ㅂ is B, and ㅈ is J.
2. 쉬 is romanized SHWI.

ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	ㅡ	ㅣ	ㅘ	워	ㅐ	ㅔ	ㅚ	ㅟ	ㅢ	ㅙ	ㅞ	ㅒ	ㅖ
a	ya	ŏ	yŏ	o	yo	u	yu	ŭ	i	wa	wŏ	ae	e	oe	wi	ŭi	wae	we	yae	ye

LaserKorean® for Windows® ANSI Standard Character Set
(Alt+0+)

000 =		032 =		064 =	@	096 =	`
001 =		033 =	!	065 =	ㅁ	097 =	ㅁ
002 =		034 =	ㄱㅣ	066 =	ㅠ	098 =	ㅠ
003 =		035 =	#	067 =	ㅊ	099 =	ㅊ
004 =		036 =	$	068 =	ㅇ	100 =	ㅇ
005 =		037 =	%	069 =	ㄷ	101 =	ㄷ
006 =		038 =	&	070 =	ㄹ	102 =	ㄹ
007 =		039 =	ㄱㅣ	071 =	ㅎ	103 =	ㅎ
008 =		040 =	(	072 =	ㅗ	104 =	ㅗ
009 =		041 =	)	073 =	ㅑ	105 =	ㅑ
010 =		042 =	*	074 =	ㅓ	106 =	ㅓ
011 =		043 =	+	075 =	ㅏ	107 =	ㅏ
012 =		044 =	,	076 =	ㅣ	108 =	ㅣ
013 =		045 =	-	077 =	ㅡ	109 =	ㅡ
014 =		046 =	.	078 =	ㅜ	110 =	ㅜ
015 =		047 =	ㅓㅣ	079 =	ㅐ	111 =	ㅐ
016 =		048 =	0	080=	ㅔ	112 =	ㅔ
017 =		049 =	1	081 =	ㅂ	113 =	ㅂ
018 =		050 =	2	082 =	ㄱ	114 =	ㄱ
019 =		051 =	3	083 =	ㄴ	115 =	ㄴ
020 =		052 =	4	084 =	ㅅ	116 =	ㅅ
021 =		053 =	5	085 =	ㅕ	117 =	ㅕ
022 =		054 =	6	086 =	ㅍ	118 =	ㅍ
023 =		055 =	7	087 =	ㅈ	119 =	ㅈ
024 =		056 =	8	088 =	ㅌ	120 =	ㅌ
025 =		057 =	9	089 =	ㅡㅣ	121 =	ㅡㅣ
026 =		058 =	ㅓㅣ	090 =	ㅋ	122 =	ㅋ
027 =		059 =	ㅓㅣ	091 =	ㅖ	123 =	ㅖ
028 =		060 =	;	092 =	ㅕㅓ	124 =	ㅕㅓ
029 =		061 =	=	093 =	ㅗㅏ	125 =	ㅗㅏ
030 =		062 =	>	094 =	ㅍ	126 =	ㅋ
031 =		063 =	ㅗㅣ	095 =	_	127 =	

S. A. Moffett, p. 26

THE KOREA FIELD.

SEOUL, KOREA, FEBRUARY, 1902.

No. 2

REV. GEORGE LECK.

THE Northern Presbyterian mission has again been called on to part with one of its workers by death. Rev. George Leck seemed one of the most vigorous among us as we looked forth after the Annual Meeting in October into the vista of our coming year's work. Having established Mrs. Leck in the newly opened station of Syen Chyen in the north, he went out early in November, alone except for his Korean assistants, upon that wonderful journey to a region much father north, the account of which from his own pencil notes we are enabled to present to our readers. It occupied more than a month and it brings to our knowledge the existence of numbers of faithful believers in a vast region of difficult accessibility, from which rumors of a spreading Gospel were all that had hitherto come to us. He had reached in his return journey the outpost of foreign settlement, the American Mines, when he was attacked without warning by the illness which ten days later terminated his life. Mine Superintendent and Surgeon did all possible for him, furnishing him a comfortable room and every attention; but from the first the small-pox was of the most virulent type, and on Christmas evening he finished the work we should have said was only begun.

We do not purpose here to outline his biography. Enough to say that, the longer we think on him, the more does he seem the ideal missionary. Consecrated, practical, of perfect physique, single-hearted, judicious, that which was written by one of his fellow-missionaries in the north perhaps most closely expresses the thought of all, "Our hearts are very sore and tender. Mr. Leck, though with us only a year, had endeared himself to us all in an unusual degree. His life gave pomise of heing one of such great usefulness."

So long had the mission prayed and waited for some one to take up the burden of this work, rich in gloriòus promise, in the far north, it seems hard indeed that he, so well-fitted, yet tardily come, should be called to leave it after only this trip of earliest exploration. Yet the Father who has removed him from toil to triumph is the same all-seeing Father who has been giving these ends of the earth in latter times a faint vision of Himself. And our faith assures us He has somewhere now in training those whom He will call to go forth and spread throughout all this region glorious tidings of His salvation.

LEAVES FROM THE DIARY OF REV. GEORGE LECK, NOVEMBER 12 TO DECEMBER 14, 1901.

THE following words need no explanation. They are such as may come from the pen of any faithful servant of the Master, records of full days spent in His service.

Had Mr. Leck been spared, he might have written an account of his trip that would fill us with amazement and thanksgiving, so wonderfully has God's Spirit been working among these mountaineers. In his absence we send these few pages from his book.

Mr. Whittemore has been working this northern province single-handed and with so much to do within closer reach that the oft-repeated cry from these people, "Come over and help us," could not be responded to. It was with re[illegible]g on

our part and theirs that Mr. Leck was sent to divide the work with him.

With only a year's language study, but with a working knowledge that a two year student might envy, he started from Syen Chyen November 12th to visit these hungering and thirsting souls in the north. Through heavy snow, over icy mountains, sleeping often in cold rooms, but through all with a heart full of sunshine and praise to God that he was permitted to be in His service, he went. "I am having the experience of my life, and would not have missed it for anything," he wrote.

The Korean helper, Nyang, and his "box" accompanied him. Of what they found, the note-book speaks for itself—of believers scattered all along the way, of their efforts to keep the Sabbath, of their strivings to do the right by the dim light they had found. These numbered into the hundreds, of whom sixty-seven were found ready to be received as catechumens. Some were ready for baptism. were it our custom to baptize on such short acquaintance.

Nov. 12. Koa Shyung County, Sai Tyang, 60 li out:—Arrived, Nov. 12. Fair day. Examined through Nyang Chosa (*helper*) two men for the catechumenate and received them. Had service in the evening, about twenty-five in attendance: quite a number of believers.

Nov. 13. Travelled all day north and east. Arrived at a little church after dark, having gone 80 *li*. Only one baptized man in group. In the morning received six catechumens. The day's journey was delightful, most beautiful. Streams and mountains charming. A young group, although all sincere believers. This group is in Sak Ju County, Syo Pal Yung Church.

Nov. 14. Left Syo Pal Yung at one o'clock and travelled 30 *li*, stopping at Tai Koan, Sak Ju County, where there is one household of ten believers, the only belivers in the place. Had some troube to get a room.

Nov. 15. Started Early: a beautiful morning. The mountains and valleys charming. They spoke volumes of the power and love of God. Stopped for lunch on the side of a very high mountain pass. Shot a pigeon in the morning. Saw a part of the old wall that Koreans built for defense from Chinese 2,000 years ago. Came over the highest pass yet. Met Whittemore near the Sak Ju wall in the P. M., and with him all the school-boys and many Christians came out to meet me. Sak Ju, a walled city on a narrow plain among the mountains 35 *li* from the Yalu river or Chinese border.

Nov. 16. Morning: room very cold. They almost smoked us out in trying to warm it. Tried to teach some singing for fifteen minutes in the morning. A man came in and told us how much he wanted to be a believer, but was too weak to endure rebukes of friends and relatives.

Nov. 17. Sunday. Sunday-school in morning. Communion service in afternoon. Six people baptized. This was practically the last meeting of the class, and it was a splendid meeting. Mr. Whittemore and I went for a short walk after the service. Also a meeting after supper, and a few of the men spoke, stating how they had enjoyed and profited by the class. Sent a letter to Frances by Syen Chyen leader.

Nov. 18. Spent the whole day in Sak Ju Kol. Expected to start this A. M., but it rained all day and snowed toward evening. Spent the day in study, wrote an additional note to Frances. Cold is a little worse, otherwise am well.

Nov. 19. Woke with an awful cold, pains all through my body: nevertheless started and travelled 40 *li* over the highest mountain pass yet. Suffered on the way. Had first view of Yalu river. Reached the little group in Chyang Shyung Kol at one o'clock. Made ready for a sweat, and suffered all night: some better in the morning. A weak group in Chyang Shyung Kol, apparently no desire to grow; bought no books, &c.

Nov. 20. Woke somewhat better, but with a very sore throat. Started at ten o'clock and travelled 25 *li*. Stopped at the Chang Shyung, U Tung Church, a flourishing group, three baptized men. almost twenty believers in all. Received five women for the catechumenate. One old woman sixty-three years old, when asked about the manner of Christ's death, burst into tears and answered with the tears running down her wrinkled cheeks. Another woman, found to be a strong believer, lives 20 *li* from the

church and away from all believers; even her own household do not believe, but she has stood all opposition for three years, and comes out strong. How mighty the Spirit's power! One woman, the second wife or concubine of Moon Syahang's father, is a strong believer; desires very strongly release from master, but he won't grant it. Received her as a catechumen. Much better at night; throat still sore.

Nov. 21. Much better: started early in the morning and travelled 60 *li* along the Yalu, and stopped at a heathen town, no believers, Pyak Tan. For the balance of the day and night many apparently very much interested in the Gospel message. Helper Nyang sick, but Han, who goes as far as next stop, preached to eager listeners from three P. M. until nine P. M., hardly stopping to eat. Sold two Testaments and two hymn-books and a few small books. Our "Chouin" (*landlord*) was an enterprising young business man for a Korean. For instance, we gave him an empty fruit can and he has taken it out in front of his store and it is now the drawing card of the whole town. No one here ever saw anything like it before. My interest in the work increasing: wish more and more that I could talk, but while my faithful Koreans preach, I pray. The next morning one man begged us to stay and see that no evil came to his household when he threw away the spirit worship or "quisin." We wrote for a Korean Chistian 60 *li* down the road to come. The man is going to abandon spirit worship and worship God.

Nov. 22. Started early in the morning and came over the most beautiful mountain passes and through small valleys hidden among the hills. The mountain climbing is difficult, but the reward of climbing is the beautiful sight as we look over; then we make as it were another dive into the hills and rise again on top of another mountain pass and see even greater beauty beyond. We would travel up one mountain stream *to its* source, and, going over the ridge, follow another down *from its* source. When we had travelled 40 *li* we came to the home of a Christian, who, having heard of our coming, had our meal ready for us. While there one old follow came in and asked how old I was, a very common question. I told him and he exclaimed "I thought you might be fifty from your bald head." When nearly to our stopping-place for the night, Han Chosa being a little ahead, I began to overtake him: I came upon him in a sharp turn of the road by a brook side, earnestly praying. These men in their earnest lives are an inspiration to me; they let no chance slip of speaking for *Christ.* Arrived at Pyuk Tong, Koan Myun at dark.

Nov. 23. Arose feeling well. We are in such a deep valley or among such high mountains that we did not see the sun until nine o'clock. Did not do much work during the day: were waiting for men to come in who were to be examined for catechumenate. Had service in evening. Became acquainted with some of these sturdy mountaineers.

Nov. 24, Sunday. A beautiful day, but cold. Began examining for catechumenate as soon as men came. Had Bible study at 11.30 and regular service at 3 P. M., when we received ten people as catechumens. Here I made my first attempt at receiving, giving the questions in Korean, etc. Had a splendid day, people all so eager to learn. Among the men received, one man, 60 *li* from place of meeting, the only believer in family or tribe of five houses, was not moved by persecution and rebukes because of refusing to work on Sunday, although far from any one to sympathize with. One man, a grave-finder formerly, when he heard the Gospel gave up such superstitions work, although his only means of livelihood, and such a profession is a money-making one, burned all his books which he might have sold for thirty nyang but would not because some one else would follow the business, travels on Sundays 40 *li* over high mountains, no roads, sixty-five years old, only believer in family, a strong believer. Received an old woman seventy-three years of age.

Nov. 25. Started at daybreak, the Christians coming down the road a way to bid us goodbye. Travelled 65 *li* and stopped at Cho San, Nam Pai Chan. Had a hard time to get place to sleep: finally secured a room in a farmer's house. The few listeners to our preaching seemed interested, came in the morning at five o'clock either from curiosity

or interest. One said he would believe.

Nov. 26. Started at daybreak; came through some of the most beautiful mountain scenery yet seen, perpendicular walls of rock running along the whole mountain side. All the beauty and grandeur spoke to us of the power and steadfastness of our God, and we were struck with the pitiful condition of the people living in the midst of such beauty and not knowing the Maker of it all. Came on the main road running between Kang Kei and Wonsan about 12. 30 P.M. Reached Pyeng Tyang in Cho San County at one o'clock; went direct to the house of a believer, Yi Syabang, the brother of the leader in Pak Chun. Found a group in all of nine believers, nearly all of a good mind, but weak in knowledge of the first principles of Gospel. Examined four for the catechumenate in the evening. I was very tired; went to bed early. Shot two pigeons and a pheasant during the day.

Nov. 27. Spent the day with the small group just mentioned; found some interesting characters. Many of them, when asked why they first believed, referred to the first believer, Yi, as the instrument by which they were led. He has gathered out of the heathen among whom he lives nine who have given up idols and love Jesus. Would it not be grand to be such a light even in the midst of the mountains of North Korea, away from all civilization but where God's presence is very real? Received three men as catechumens. Had a Bible study, Rom. VI., in the afternoon, and regular prayer-meeting service in the evening.

Nov. 28. Started by moonlight in the morning and came over the most difficult mountain pass yet crossed on account of ice. The day was very cold, but about 10 A. M. we came on the main road leading to Cho San Kol and had good road. At noon I opened the box put in by Frances for Thanksgiving Day. Travelled 85 *li* and came to a little group of twenty-seven believers in Cho San, Yang Tyun Ni about 7 o'clock in the evening. Was tired, but otherwise in good condition. This is a farming community in a narrow valley 15 *li* off the main road to the Kol eastward. Believers live quite close together, one being 20 *li* away. The leader was away, but came the next morning.

Nov. 29. Spent the day in Cho San, Yang Tyun Ni, in becoming acquainted with the people and examining candidates for catechumenate. Found the group an intensely interesting one, nearly all sincere believers. One old man came away from his home in Cho San Kol on account of the persecution of his people, and lives alone here, a strong believer. The first believer is an interesting man. There are now twenty-seven believers, nearly all of whom were brought into the light by this man. Had service in the evening and received thirteen catechumens.

Nov. 30. Started at nine o'clock in the morning and reached Cho San Kol at 1 P. M. Found a group of five believers. Began at once the examination of catechumens. At dark thirteen men came from Yang Cha Tong in China, having heard of our coming, and reported a group of forty believers in that place. Their coming so soon after out arrival caused some stir in the old dead town. People began to wonder what had struck the place. Their coming increased the interest greatly. There are many inquirers in the Kol. Received three men as catechumens.

Dec. 1, Sunday. Was awakened before six o'clock by the Christians singing hymns in a house near by. Began the examination of the men from China in the morning; found them all strong men, some of them ready for baptism. Received twelve. One old man came the whole distance, 60 *li*, and is seventy-one years old; is very strong in faith. Had Bible study in the morning, service in the afternoon and evening. Received sixteen catechumens, twelve from Yang Cha Tong, three in the Kol, one from Yang Tyun Ni who could not get there to meet us. Walked inside the city wall in the afternoon: is not a large place, although reported next largest in the north to Kang Kei.

Dec. 2. Started early, went 15 *li*, and stopped an hour at a Christian's house by the road side. Han Chosa examined his wife and son for catechumenate, but did not acceppt them. The old man seventy-one years old who came from China went with us to Oui Oun Kol, 90 *li*, to find his son and tell him of Christ. It was a cold day, and he was feeble. I succeeded in getting him to

ride the horse a little, but he said it was too cold for riding. He is a very interesting old man and a sincere believer. We had a good road, only one mountain pass, and arrived at Oui Onn Kol shortly after five P. M. It is a dilapidated old place, walls and gates all tumbling down. Near the city is a mountain apparently broken by volcanic action, although not recently. Found two or three men apparently interested in the doctrine, but not willing to give up sin. The old man mentioned above saw his son, but the son would have nothing to do with him; would not allow him to sleep in his house; has persecuted him ever since he believed.

Dec. 3. Started early in the morning: very cold. Crossed streams with horses on ice. Went 50 *li* to Oui Onn, Syuk Po Tong, where there is a strong group. No baptized people. Staid in a cold room. Examined six for catechumenate in the afternoon. Had service in the evening. Found an interesting case in a boy of sixteen who has become a sincere believer, although his parents and relatives are all opposed to the doctrine and persecute him, sometimes making him work on Sunday: but he is firm and is standing for his new Master.

Dec. 4. After breakfast in the morning we began the examination of catechumens again, examining in all in the group twenty-five, and received sixteen. The people have built a church and are out of debt: the first church building north of Sak Ju Kol. The people are hungry for instruction, very anxious for us to stay longer. Had Bible study in the evening.

Dec. 5. In the morning at 10.30 we had a service and received sixteen catechumens. Had an interesting service, had lunch, and started for Kang Kei Kol. Some of the Christians went with us five *li* or more to the summit of mountain pass, and bade us goodbye, and stood there a half hour or more in the wind and snow watching us as we went down into the deep valley and out of their sight. They were overjoyed that we had come so far to see them and could hardly bear the thought of our leaving so soon, though we were there two days. We travelled 60 *li* in afternoon and at dark arrived at an inn on the summit of a high psss. No other house near. The place was nearly full of travellers, but we succeeded in getting the "chouin" to give us one room. We, all five of us, slept in a room eight by nine feet. The inn-keeper was an interesting old fellow. He had been a "spirit house" keeper for years and seemed disappointed with it all and eagerly drank in the Gospel truth and was ready to give up the old and live the new truth.

Dec. 6. Started early in the morning after selling the old innkeeper two books and receiving his promise to believe. The day was bitterly cold. After travelling 50 *li* we came in sight of Kang Kei Kol, toward which we started Nov. 12th. The city is beautifully situated on high ground close to the river, and back of the city is the most beautiful mountain, seeming to throw its arms around the place. The mountain is beautiful because of the complete covering of large pines from base to summit. The large mountain side of dark green contrasted beautifully with the other mountains white with snow. The city is a very business-like place, the largest in the northern mountain district. Found one Christian, who immediately told others of our arrival, and in the afternoon we met about all of the believers. We were put into a sort of private inn, had good rooms. My room had in it the system of spirit worship common in Korea. It consisted of a sort of shrine draped with a curtain. Behind the curtain was a couple of imitation candles, a few rolls of old paper and rags, an old hat, a picture or two, a sort of rude chain, and on the chain was placed a small tablet containing an inscription of some kind, the name of some relative who is dead, and the household worship the spirit of that dead one. Every mealtime they bring in a small table of food, such as they eat themselves, and, opening back the curtain, place the food before these poor dead pieces of man's workmanship, leave it a few minutes, and then take it away, imagining the spirits have partaken, and some member of the family eats the food. It is a pitiful sight, and they are very reverent in the worship and faithful too. Besides this, every room in the house has a bunch of old paper or rags or an old dish containing something the members have designated *quisin*. Such is a glimpse into

the worship of the Koreans. When the head of a household believes in Christ all these things are destroyed and they realize how vain and foolish have been their lives.

Dec. 7. Spent the day in gathering facts in the history of the growth of the Kingdom in the Kol. The first believer is a young man seventeen years old, and is very active. Another strong believer is a water-carrier. We examined and received five for the catechumenate. One, a woman sixty-one years of age, the mother-in-law of a Chaistian in P'yeng Yang, is living with her son, not a believer.

The first believer heard the truth a year ago. A man from Pyeng Yang, then a believer and a baptized man, came here to sell medicine, identified himself as a believer, and soon after fell into deep sin, and has hurt the cause here very much. About three years ago a young man of influence heard the truth in Eui Ju, later went to Pyeng Yang, heard more, and bought books. Gathered in the course of two years a band of about fifty, had a church or meeting-place, but they did not keep the Sabbath and drank *sul*, and a year or more ago, when the persecution arose in China and the Tong Haks began to appear in the north of Korea, this young fellow, not having the solid truth, advised all the band to not believe longer for fear of their lives, and that was the end of the affair. But, in spite of all these things, the group is a very promising one. Many are just on the point of decision. Many inquirers. No opposition from any quarter. Officials and soldiers apparently much interested. Saw the Kol from the mountain mentioned above: it is the most beautifully situated city I have yet seen in Korea. The most beautiful mountains all around. The city on sloping ground and drainage perfect. Had a Bible study in the evening.

Dec. 8, Sunday. A stormy day, although not snowing very much. Had Bible study in the morning and service and reception of catechumens in the afternoon. The two rooms where the Christians meet were not large enough for the crowd. One room was packed with women, who were very quiet and listened closely. The men's room was full and many standing outside in the courtyard in the snow, all apparently drinking in the truth. Had service again in the evening; well attended.

Dec. 9. Started early in the morning in the snow and travelled all day in a snowstorm. Stopped in a most miserable inn. Travelled 80 *li*.

Dec. 10. One of the horses sick: had to get a bull to take the load during day, horse going empty. Started early and made first track in about six inches of snow. Hard travelling. *70 li.*

Dec. 11. Got another horse, the mapo, Ko, staying behind with sick horse. Travelled 90 *li* and stopped at Pyeng Tang, where we stopped on the way north. Spent a good night with the little group of believers. During the day shot two ducks and two pink birds.

Dec. 12. Travelled 80 *li* over a very mountainous road, not being able to ride at all. Shot three pheasants.

Dec. 13. Travelled 80 *li*, half the day in snowstorm. In the afternoon crossed the high mountain between Cho San and Wonsan Counties, the highest yet crossed, very difficult. When we reached the summit and looked over we could see in the distance the "Mines Works" and hear the rumbling of machinery. Saw and talked with a few of the Americans at Tabowie, and came on to Puk Chin for the night.

Dec. 14. Second horse tired out and had to get another. Started early in the morning for Chittabalbi.

* * *

"Home for Christmas" was the word sent that evening from Chittabalbi to the waiting wife in Syen Chyen. Home! Yes, but not this earthly home. A short but severe case of small-pox; and God kept His promise and on Christmas evening took him Home.

His was a glad and happy nature, full of joy at the privilege of working for his Master. So strong and well, yet so gentle and kind! He is called to the higher service. and though we cannot understand, he has learned ere this all the mystery of God's plan for the salvation of this people.

MISSIONARY DIFFICULTIES.

By Rev. F. S. Miller.

MISSIONARIES are apt to dwell too much on the successes of the work because they are more deeply impressed on their memories, and also because they afford more encouragement to the church at home. The evils of this to the church at home and to the work here can be easily seen, giving the missionary zeal of the former a mushroom growth, and depriving the latter of the benefit of many prayers which the accounts of these very difficulties and reverses would call forth.

The church at home is being led to think that success in Korea is as easy as "rolling off a log" because they hear little of the brave struggle against great odds that is going on at Fusan and Taiku, or the discouraging fight against the awful power of Satan in and about the capital.

Take the work in I Chon district for an example. It needs the earnest prayers of the friends at home, and they ought to know it. Yet the missionary dislikes very much to speak of it, lest he seem to be magnifying his difficulties. Only a sense of duty impels him to write of it.

In '97, when the work just south of Seoul opened up, we heard of a man, Pak Kam Chul, who had gathered about one hundred men about him and bought a building for a church, and who invited the missionary to come and take charge. We went and found about eight men out of sixty who had any knowledge of Christianity. These we made catechumens, with Pak, who seemed an earnest and enthusiastic worker, as their leader.

At a large meeting held then we told them definitely that Christianity had nothing to do with worldly power, deliverance from official oppression, or collection of debts. The result was that forty of the sixty "silently stole away," perhaps in more than one sense. We warned those who remained against all illegal use of the power their numbers gave them, and went on our round among the other groups, all but one of which were formed in the same way as this one.

Not long afterwards Pak and his group collected a debt for one of their number, going in a body, and were arrested for a mob. They appealed to me to obtain their release from the hands of the law. I recalled to them the warning I had given them and told them they must suffer the consequences of their sin. However, as they were reported to be poorly fed in jail, I sent them a meal a day. I could not visit them, nor would it have been well for the sake of the Church for me to try to do so.

Their friends made it as uncomfortable for me as a Korean knows how, coming at all hours with harrowing tales of the trotures that threatened them, if I did not help them. And what made it harder was that a missionary of another denomination working side by side with me did get some of his people out of the same jail at that time, where they were imprisoned for a similar offence.

Finally they were released; those who had been active in the sin were suspended from the catechumenate, and the group was left without a leader, seemingly a wiser set of men.

While I was in America in '99 Pak seemed very penitent, made up with the man they had wronged, and promised to pay back as fast as he could the money they had collected by force. He had also preached over a wide territory, so that seven or eight groups had gathered and were holding Sabbath services. My helper also spoke of the change that had come over him. Last winter I spent a week with him, travelling over this district, and thought him a sincerely penitent man, and afterwards gave him baptism.

Then I began to hear reports of the use of "kwansei" or power, reports of personal violence, which he and his people were said to be guilty of, but of none of which I could find positive proof. I wrote to him and went to see him and urged him to flee such sins, but he only denied the accusations. However I felt suspicious enough to tell him that I would rather he would not accompany me on my preaching tour in his neighborhood; lest he should use that to impress his neighbors with a feeling of his influence and importance.

This fall he came to see me at Sai To and Kon Chai, two groups that were the result of his work, but which had grown

out from under his rule, at least one, into a good, solid group. He wanted me to obtain the release of a man who was reported to be unjustly imprisoned. I urged him to cease entangling the church in such affairs, and to repent of all his pride and ambition; assuring him that I could not help the imprisoned man.

He left in a fit of anger, telling my helper to inform me that I need not visit any of the work he had started, as he was going over to the Roman Catholics, who had *love* for their people and helped them out of such difficulties. Two leaders of groups were with him and assented to this decision. Another group answered my letter of enquiry by saying that they would follow Pak, as I had no love for them. Another group did not answer my enquiry at all.

So, altogether, seven groups, large and small, slipped from under our influence, and the worst feature of it is, there are innocent babes in faith among them, men, women, and children, who are being led astray. No, not "worst feature"; for I believe God will use these babes to confound the wise and strong and out of them He will raise up new leaders, who shall lead the sheep back to the care of their Shepherd. They have not gone to the Roman Catholics, and God has given me faith to believe that they will yet be won back. Will you not bear them up before God in your prayers, especially for the sake of the women and children.

THE HOSPITAL EVANGELIST.

THE duties laid upon the Evangelist are as follows:—

1. To hold prayers every morning in the large ward with the patients, helpers, and servants, to be through before 9 o'clock.
2. To hold conversation with patients personally in the several wards.
3. To keep the wards supplied with good books, tracts, and *The Christian News*.
4. To teach ignorant patients to read whenever it is possible, so that their minds may be occupied and they may have a better opportunity to gain a knowledge of the truth.
5. To be responsible for the meeting in the dispensary every afternoon with the patients and their friends who have come to the clinic. This is held before the medical work begins.
6. To arrange a class for the study of the Scriptures with the Student Assistants.
7. To provide for the regular Wednesday evening prayer-meeting in the dispensary.
8. To hold devotions every evening with the Student Assistants before they retire to rest.
9. To arrange the preaching services so that each Student Assistant can help in them in turn, so that they may be trained not only in medical work, but also in practical preaching of the Gospel.
10. To see that there is always a supply of literature in the patients' waiting-room, and to talk with the waiting patients as much as possible.
11. To invite as many of the patients as are able to walk to accompany him to church service every Sunday morning
12. To arrange with the several city congregations for good hospital visiting committees, and then see that the arrangements are carried out.

By carrying out the above programme and also letting the Evangelist visit the patients occasionally after their return to their country homes we hope that the hospital will prove a not inefficient help to the evangelistic work of the mission.—*From November Report of Dr. O. R. Avison.*

From Chunju Miss Tate writes:

We are glad that we have been able to start a girls' school, though as yet it is in its infancy: but we have hopes of it growing. We have an enrollment of nine girls with an average attendance of 7.8+.

They are all children whose parents or those having control of them are either members of the church or catechumen class. They are such merry little folk and are trying to learn. Mrs. Ham teaches them reading and writing (she was a pupil in Miss Doty's school in Seoul) and beside that they are taught arithmetic and primary lessons in geography and physiology. The Bible is taught as a matter of course to prepare them to be intelligent Christians.

THE KOREA FIELD.

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PYENG YANG HOSPITAL.

THE hospital work in Pyeng Yang is confined to three small rooms, 8 x 8 feet in size, and one "ward," 14 x 16 feet. Besides this there is the dispensary waiting-room or chapel, a sarang, 8 x 16 feet, a dispensary room, used also as a surgery, as a class-room for the students, and as a general operating room. A drug room, small storeroom, dark closet, with small quarters in bad repair for the assistant, the steward, the evangelist, and their families, complete the plant. The mission granted us permission last year to make urgent additions of a surgery and some small wards, to cost not more than yen 2000, and as 400 of this was received a few days ago and 400 more will be in hand when we need it, all of which is the very much appreciated gift of Mrs. Moffett of Madison, Indiana, work is now (June 26, '01) actively under way on these additions.

The story of the work during the past year is such as to thrill any one who believes in medical missions, and to convert those indifferent to it into ardent supporters. Those of us who keep track of its effects can testify to the continued evangelistic influence, the direct results having been largely in excess, even in increased proportion, over those of last year, while the indirect results, as ever, are beyond distinct estimate. Taken together, it constitutes a leaven in the propagation of the Gospel through which faith, hope, and charity, love, and mercy exercise and best illustrate true Christianity. There are few more significant phrases in Scripture than "I was sick and ye visited me," for it ends with that glorious statement "inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Much of the great fact of increased evangelistic results has been due to the committee of Koreans from the Pyeng Yang church who regularly help on these lines. The B. & F. B. S. Bible woman, under charge of Mrs. Wells, has rendered most efficient service. These, with the evangelist, my two assistants, and what I can do myself, for I realize "like doctor, like staff," have all worked together towards the main thing, the conversion of souls and the propagation of the Gospel. The medical and pharmaceutical class, all Christians, daily render great service evangelistically and in the work-a-day service. —*From September Report of Dr. J. H. Wells.*

THE INTERMEDIATE SCHOOL FOR BOYS, SEOUL.

THE Boys' School is making a beginning and the four lads now on hand are working diligently and taking a measure of interest in the studies. Miss Doty is giving valuable help in a class a day in geography, and Dr. Field in arithmetic. Messrs. Yi and Kim take the Chinese. I take an hour a day, divided between the history of Korea, history of the Anglo-Saxon people, and lessons in botany, with such Christian helps and other references as come in the course of study. I have had several girdle frames made, so that boys who have no means of making a living may be able to learn girdle making and so provide for themselves by studying half of the day and working the other half. We are hoping to have an addition to the boys at once and I hope others may still come. If we could have ten at least, it would form a nucleus to hope something from.—*From January Report of Rev. J. S. Gale.*

Rev. N. C. Whittemore.

The class for the Yalu circuit met at Sak Ju Kol from November 10 to 17 inclusive with an average attendance of forty, the Christians gathering from five counties. This was the first of our fall classes and is always the smallest, although the interest is always good.

The next class was at Eui Ju Kol December 9 to 18 inclusive. Here we had an average day attendance of 250 at the study hour (entirely at their own ex-

pense) with an evening attendance of fully three hundred. Sunday there were considerably over four hundred gathered. But aside from numbers it was one of the most helpful and encouraging classes we have had. The Koreans took stronger positions on all questions, such as that of Marriage, Christian Burial, Education, &c., and proved their faith by raising the salary for a second Chosa for the country, making the fifth for the province, four of them on native pay.

NOTES FROM PYENG YANG.

By Rev. S. A. Moffett, D. D., Jan. 29, 1901.

OUR work goes on as usual. The Winter Training Class was the largest ever held, their being about 500 in attendance. The quarterly reports just made to the Committee of Council show no diminution in the work, there being for the quarter 247 adult baptisms reported, with 650 catechumens enrolled. We are employing the class work more and more and have arranged for nearly a hundred country classes the next two months. Most of these will be taught by Korean helpers, teachers and leaders, but we will be able to conduct a number of them. We look upon this as one of the most important features of our work, and one which profoundly affects the development of the church. The Mission Committee has just arranged to send out three missionaries into the unevangelized portions of our field, one of them to go also to the Koreans in the Chinese valleys. I am just beginning the examinations for baptisms in the city church, and have about 160 to examine. Our congregations this winter have been very large, the large building being overcrowded during the class with as many as 1500 and 1600. Since the class the building is comfortably filled with about 1200 people.

THE STORY OF A HAT.

A good while ago there was a young fellow named Chung who professed conversion here. When he came for examination to be admitted to the catechumenate, I questioned him about his repentance of his sins. He professed to be repentant but said that one thing disturbed his mind very much and he would like to ask me about it. I asked him what it was and he said that it was his hat. The hat he wore was a stolen hat. Two years before with a company of young fellows he had gone out one day to seize a pig. Sometimes a crowd of young town bloods will go out into the country and catch and roast some farmer's pig and eat it, just for a lark. They had gone all day and had found no pig and were on their way back hungry, when they passed a house where a sorceress was making her incantations over a sick man. It is the custom on such occasions to prepare a great deal of food, so they went in and asked the owner if he wouldn't give them something to eat. He was an old man and said that he had a young son too, and that he would give them all they wanted. After they had eaten, as they came out one of them saw the master's hat hanging on the peg on the porch, so as a lark he lifted it. When they all had gotten out and away he showed them his haul. The question arose as to what they should do with it. Some proposed to smash it, but as it was a very fine hat, to them what to us about fifty dollars would be, the others objected, proposing that they sell it for something and all get a drink out of it at least. So young Chung bought it, had it remodeled so the owner wouldn't know it, and had worn it ever since. What should he do? I told him that if he proposed being a disciple of Christ's, there was only one thing for him to do: he must take the hat back, tell his story and make restoration.

He said he thought himself that was what he ought to do, and that was what disturbed his mind. For if he took it back and told the story, the owner would demand to know who the thief was and that he could not tell him, for he was a friend of his, a young fellow of one of the best families in the city; and if he did not tell, then the owner would say that he was the thief and seize him and have him beaten before the magistrate. What should he do? My helper suggested that he might take the hat back and throw it over the wall at night, but this we would not admit. I pointed out to him that being Christ's disciple meant just that and nothing else, that he put doing the will of Christ first in all things, that he try to decide what was Christ's will, and then do it irrespective of consequences. The consequences must be

left with the Master he served. This was what "believing," "walking by faith," "being a disciple of Christ" meant. Finally I told him to go home and pray over the matter, and to do nothing until he was sure that what he decided to do was pleasing to Christ. Then to go ahead and do it. A few days later he came into my guest room looking very pale and determined. I asked him what he had decided to do. He said that he had come to the conclusion that, if he believed that Christ was always abiding with him, there was only one thing that he could do. He would have to take the hat back, make a clean breast of it, and take the consequences. If he was to be beaten, why, it would be a beating. He would tell the man the story and offer to do any thing in the way of restoration that he could. He was then on the way to the man's house. He had scraped up about ten dollars. He was very much frightened but with his mind made up. He asked us to pray with him and we all knelt down and comitted him to the Master's care. I urged him that when he told his story he also make clear the reason why he was straightening out his former misdeeds. That only would make it a witnessing for Christ.

When next I saw him he came in with the light of victory in his face and told his story. He had gone to the man and found him in his guest room with two old companions. He had made a full confession and explained why he was making it. He had offered to make restoration in any way that he could. The old man had heard him through, and then instead of seizing him in a rage, had held up his hands in amazement and, turning to his companions, had asked if there ever was anything in the world like this. "Why," said he, "This was over two years ago. I didn't even suspect these young fellows of having taken the hat, and I had forgotten all about the matter long ago. And then this wasn't the one who really took it. Why should he come here after all this time and confess himself a thief to me. Surely this is a very marvelous thing, and this doctrine must be a very righteous one." Young Chung offered to give back the hat and pay for it's being worn out, but the old man said that he had plenty of hats; to keep it. Then he would pay for the hat its original price. No, he had enough rice and pickles to live on; what did he need of his money? Keep it. But the young man said he could not take the hat unless he paid for it, for it was stolen. But the old man was obdurate. It did not conform with his ideas of a gentleman to take the money. Finally his companions intervened and urged him to take something, no matter how little. "For," said they, "The young man wishes to give as atonement for his sin. Therefore it is your place to accept it." So the old man said all right, young Chung could give him what he pleased; it didn't make any difference what it was or what it amounted to, and he would accept it as a present. So the matter was settled. As long as the young man remained here, the old man continued his firm friend. The young fellow was a silversmith and the old man would send him bullion to sell or make up, and send it without weighing or accounting.

This was a victory of faith. He went in calculating on getting a beating before the official. The official beatings are no slight thing, but take off the skin and flesh, and if the number of stripes is enough, sometimes men die under them. He did it in what he believed was obedience to Christ's will, trusting the Lord, for whose sake he did it, to see him through. Well might the old man turn to his companions and ask if there was ever anything in the world like this for it is probable that in all the thousand years of this heathen city's history an act like this had never before happened.—*From a Private letter by Rev. J. E. Adams, Taiku.*

A CHRISTIAN WOMAN'S TREASURE.

By Miss Margaret Best.

THE unmistakable badges of a Korean Christian woman are her happy face and a bundle of books wrapped in a piece of cloth and tied around her waist. Sometimes the bundle consists only of a hymn book, that being the first book usually that a new believer wants to possess. Then perhaps a primer is added—and one knows without being told that the new born desire in that woman's mind is to learn to read.

Soon a gospel finds its way to a place beside the hymn book, then perhaps the four gospels and the Acts—and then the whole Testament and perhaps a number of tracts. Such a woman going on a visit of several days may not think it necessary to carry with her a change of clothing or a blanket on which to rest herself at night, but it isn't often she leaves her precious bundle of books at home. Stopping at an inn or along the roadside to rest she often unwraps the bundle, takes a book out and reads. Sometimes curious women and children draw near, and then she tells them what she is reading.

One day a company of women in a country church were gathered about a missionary, talking, after the hour of study was over. One old lady, not very strong physically, who had walked sixty *li* over bad roads to attend the class, was telling the women that she hadn't brought her Bible with her because she had so far to come and could not carry any thing so heavy. Another woman, with the slightest trace of self laudation, holding up her bundle of books, said—"Can I call this heavy? It is the book of life."

From the same class a number of the women in attendance whose road homeward lay in the direction the missionaries were taking, went in their company the first day's journey. It was a bitterly cold day, the thermometer twenty degrees below zero. Before nightfall the missionaries stopped at an inn. The room to which they were shown probably hadn't had a fire in it all winter—so there was nothing to do to warm themselves but go into the family room of the inn. Soon two of the class women came into the room, too nearly frozen to go to their home about ten *li* farther on. While the missionaries were in the room the two women were subjected to all sorts of ridicule by the women of the inn. That night after the lights had been put out, came a timid knock outside the door and upon the missionary inquiring what was wanted a woman put her head inside the door and asked if she might leave her books and those of her friend there. They were afraid to have the books with them, lest something should happen to them while they slept.

SINNIE.

By Mrs. Sadie Nourse Welbon.

MRS. Yi is the keeper of the mission house in which we have been staying. The "women" of her household comprise her little girl, Sinnie, and her young daughter-in-law. The father is dead, and the three women are wearing mourning for him. Besides dressing always in white, a long strip of white paper is worn braided in the hair.

Mrs. Yi was a very busy housekeeper while the classes were in session, but she always found time to attend the meetings, never missing the evening service in the church, and at work long before daylight, cooking rice and setting tables for forty people. I often wondered when she slept.

Sinnie has not yet learned to read, but she can sing all the hymns she has heard, and often while about her play would sing a new one through before the classes had learned words or tune.

She asked me one day if I would like to see her playhouse, and took me out to a corner at the gate-quarters, where she had gathered together all the broken bits of dishes and crockery and set up house-keeping. Once she came in while I was doing a bit of mending, and sitting on the floor near me asked if she might look at my work-basket. What a little chatter-box she was! The contents of the basket were duly inspected; then replaced even more carefully than she had found them. In the bottom had been a tiny thimble, the last of a number sent from home. She put it back with a little sigh, saying "I had an American thimble once. Do you know I have been to Seoul?" "No," I answered, "How did you get so far away from home?" "Last summer mother took me with her when she took our two cousins up to Seoul to Miss Doty's school. And I have seen Miss Doty too. Soon as I am old enough I am going to her school: the girls learn *everything* there. When I was at Yun Mot Kol some one gave me a thimble, and after we returned my oldest sister came home on a visit: she said the thimble was nice and asked me to give it to her because she has so much sewing to do.

She lives a long way from home and is the only person in that village who believes in Jesus. Once her husband told her she must not pray any more, but her mother-in-law said she did her work well, and now they do not care if she believes. Some times they let her come home on Sundays and she goes to church with us."

I took the thimble out of the basket again, telling her to try it on. "Why, it just fits." "Then you must keep it," I said, "it's too small for big folks." How her great brown eyes sparkled as she thanked me and ran away to show it to her mother. An hour later I saw her learning to mend Korean fashion, sewing the patches on the outside.

Sinnie was naughty one day and her mother spoke to her rather crossly, saying, "You are such a bad child I shall have to find a husband for you, who will take you away off to his house, and may be you will have a cross mother-in-law: then you will have to mind." Mrs. Kim explained that Mrs. Yi did not mean what she said; it was only a common way of speaking to a disobedient little girl. Do you wonder that the little Korean bride goes to her new home in tears? However, Mrs. Yi's young daughter-in-law has found a happy home, and her mother-in-law is very proud of her; for she is as good and industrious as she is bright and pretty. She too has learned to sing well. She has a sweet voice and a quicker ear for music than the average Korean.

Mrs. Yi's cousin has a little girl in arms, a good baby, who amused herself while her mother studied. Once I noticed her singing and rocking something to sleep in her arms. Wondering what sort of a dolly a Hai Ju girl could have, I asked her to let me see it. I don't believe one of you could guess. It was just a long smooth stone wrapped up in a piece of red cloth from the mending-basket.

PERSECUTED CHRISTIANS.

TWO incidents of importance to the life of our church have happened during these last months.

One matter was a most sad story indeed. About six months ago the father of one of my helpers absconded with a lot of government money. The pratice of this government is to grab the eldest son in such a case and keep him in prison, and whip and torture him until he pays what the father has stolen.

In this case the son had no money wherewith to pay the enormous fund stolen and so, if taken, would have been tortured and whipped to make other relations pay. He decided to avoid capture, and succeeded in doing so for a time; and then the attempt to capture him for some reason or other dropped altogether and he resumed his work. But again this fall he had to flee to escape capture for the sin of another; and this time they took a younger son, an almost unheard of procedure. This younger son took sick in prison and before any one heard of his sickness he was dead. The magistrate thought the death of this man would get him a chance to catch the elder son and so sent word to the sorrowing family that if the elder son would give himself up he would give up to them the dead body of the younger son for burial, another piece of monstrosity, unhead of in Korean practice, poor as it is. The elder son and the family had too much of the gospel light in their hearts to do as the magistrate suggested. Accordingly the magistrate, through assistance of a neighboring magistrate, in whose district a third son lived, obtained the arrest of this son, a third illegal act. The friends of the family finally obtained the release of the last illegally arrested one and then all the family, to escape further persecution from the government moved to another province; so that to this church the helper for the present is a complete loss.

The other incident seems to me almost too pathetic to be told. It is the story of one church persecuting another, of one church trying to kill another by force and to build itself up by the same force which pulls the other down.

On the night of November 2nd, a fire broke out in a wood-pile opposite the house of and belonging to the leader of our Hungsiwon group. In a short time all the believers in the town and many from neighboring towns came and worked hard to save surrounding buildings, two of which were burned to the ground. While all were hard at work the cry arose that a man was arrested. I should

have noted also that while Protestant Christians and non-Christians were hard at the fire the Romanists almost to a man did not come and most of those that did only to look on. At first almost no one knew anything about the arrest, every body's eyes being blinded by the brightness and excitement of the fire: but presently it came to the ears of some of these Christians that it was not a thief that had been arrested, for the arrest had been made after the manner of arresting a thief, but Song, my own personal helper. As for myself I was soundly sleeping through it all in a neighboring town. Immediately some of the Christians followed after the arresting party and found them beating him with clubs and asking him in derision "if he would come and set up a rebel church." The men who had arrested him and were so mercilessly beating him when they should have been trying to put out the fire were recognized as Romanists. This was the third time that my helper has been beaten for his faith; this is the second time that he has been beaten by Romanists; and this is the first time, I think, that he was whipped, like our Saviour, without first giving provocation in word or act, and the first time that he took his whipping without a desire to have his enemies beaten because they had beaten him.

Our believers' indignation knew no bounds for the time being, but gradually they listened to the earnest pleading of my helper and withheld themselves from doing bodily injury to those who had wronged them. I am afraid, however, that they took delight in the action of one non-Christian honestly indignant townsman, who grabbed one of the offenders by his top-knot with one hand and with the other swung a club right mightily exclaiming, "You will arrest a stranger who is helping to put out a fire that you started unlawfully and then whip him as a thief, will you?" The beating was finally stopped by the interposition of the leader whose wood and one of whose outhouses was burned, for he was a man of considerable wealth. Such things as these are hard to bear, but they bring out in striking contrast the power of the world, which is *might*, and the power of the man of God, which is *right.—From a Private Letter by Rev. W. M. Hunt.*

DISPENSARY NOTES.

BY DR. MATTIE B. INGOLD, CHUNJU.

TODAY a leper came to the dispensary. They are not infrequent seekers after aid, but, alas, how little can be done for their relief. They hear of the recovery of others who have taken the foreigner's medicine, so they come full of hope that they too can be cured. It is always hard to tell them that their disease is incurable, but it has to be done. Sometimes they cry and continue to beg that I will "give them life," and one woman told her daughter to take arsenic and kill herself when she found that she could not be cured. I never heard what became of her.

The woman who was here today was only twenty years old, and her husband had forsaken her on account of her disease. The hand first affected lost all sensibility and she burned it right badly without knowing it, so it is badly deformed from the burn as well as from the disease. Not long ago she burned her ankle too without being aware of it. She listened to the Gospel and I hope that she will remember and think about it and be prepared to hear more when she comes again, which I told her to do when she had taken all the medicine I gave her. Oh, yes, I gave her some medicine, even though it is of little use, for they like to feel that something is being done for them.

Yesterday a pitiable case was brought—a woman without a home: being sick and unable to work and troublesome, her relatives cast her out. She has a son who is unmarried and so has no home, and he brought her to me to see if she could be cared for awhile and cured. On finding that it was an incurable case—gastric cancer—I told him so: but he refused to believe that his mother could not get well, and begged me to do something for her, and he left her some dried fish to make soup. Today she seemed really better and when her son came and saw her looking better he told my helper to thank me for giving her good medicine—it happened to be Mellin's food! I trust that while here she may learn of the gift of eternal life and receive it and be prepared for her departure from this world.

This morning early I took a five mile

ride over the mountains to see a patient. I had been to a neighbor's near there several times last summer in the hottest days, and was instrumental in saving a patient's life; so this family remembered that, and after exhausting the Korean pharmacopeia they sent for me and sent four coolies to take me, which was very thoughtful of them, as the roads were very bad and the mountains all covered with snow. On reaching the house I found the family belonged to the higher class and the hostess was a woman whom I had met last summer; but I had not seen the patient, who was the daughter-in-law, and who had given birth to four daughters and no son, as I was regretfully informed. The patient was found to be suffering from heart trouble and was another hopeless case, but one that medicine could help to some extent and make more comfortable. She had never heard about the Gospel, so I tried to tell her the old story, but do not know how much she took in. I gave her a tract and told her to ask her husband to read it to her. Many of the neighboring women came in, the most of whom I had seen before and talked and given tracts to. Starting homeward I stopped in to see another sick woman and left her some medicine, and then went to see for a few moments my patient of last summer, Mrs. O. She and the family were very glad to see me and expressed so much love and gratitude in their faces as they sat around me and stroked my hands, that I felt quite repaid for all the hard work and anxiety I had last summer when Mrs. O was so ill. I hope to see all this family converted. The women, three in the family, say they have "believing minds," but Mr. O says he is too busy to "do the doctrine" although he knows it is good.

Last Sunday evening a woman came from a distant part of the city, saying that she had heard I was a very skillful doctor, and would I go to see her sister, who was quite ill? I went at once and found her indeed much in need of help. One child was dead, but the other child's and the mother's lives were saved, and now the relatives beseech my helper to tell them what they can give to show their gratitude for my service. She told them that nothing pleased me so much as to see those whom I had helped forsake their false gods and seek the true one, who had sent me here to teach His Gospel and help the sick. I trust that this family too may be won for Christ.

A NONOGENARIAN ENQUIRER.

By Rev. J. S. Gale.

I have picked up an acquaintance in Seoul, Mr. Yi Wun Jin. He was born six years before the battle of Waterloo, ten years before Queen Victoria; he has seen twenty-three out of twenty-six presidents of the United States, has lived down four kings of Korea, and is ninety-three years of age. He can eat ginger snaps or sea biscuit without help of dentist. He has perfect hearing and unimpaired speech, but he says it's no use for him to give advice or say anything, as people have given up listening to him for the last thirty years. They all say "What does a fossil of ninety-three know?" He came in the other morning just as I was up. "You told me your father was eighty-three, and I have come round to have a talk with him. My boy is only sixty and he does not know anything." "But," I said, "my father is miles away: he is in my home country." "Oh; I thought he was here," said he, "and I hoped to have a talk with him." He sat silent for a moment and then added, "You gave me a book the other day called 'The Two Friends,' that tells about the doctrine. I would like one more for a friend of mine." He has evidently been a Buddhist, for he looked down at Petite (a young fox-terrier) and said "Well, dog, whether you were me before I was born, or I was you before you were born, who knows?" Petite apparently did not know.

The frequent calls of the old, old man bring hope and sunshine with them. Said he once "My eyes are dim and my ears are not bright, but Ko told me that eyes didn't matter a whit; if I only believed Jesus in my heart, God would forgive my sins and let me pray to Him. Is that so? for that's what Ko told me."

ATTENDING A COUNTRY TRAINING CLASS.

OUR Thanksgiving Day was spent in Hai Ju, one hundred miles north of Seoul, where we were attending the

winter classes. There was neither turkey nor football game, but that did not prevent its being a happy, thankful day. Any one who has been tossed a day and night packed together with Koreans and Japanese in the cabin of a little Korean steamer could feast at a tamale stand next day and be thankful.

We left Chemulpo at 2 A. M. on Wednesday. The boat was crowded, but Mr. Welbon forbade smoking, and we did not have such a bad night of it. At sunrise we went outside, and at 8 o'clock, after leaving Songdo port, a fearful wind came up. The captain stowed us away in his cabin up on deck, where we stayed until we reached port at four. Something was wrong with the rudder and we had a hard time against such a wind. The waves dashed over the deck and against our windows, freezing as they came. Everybody was sick: I fared better than Mr. Welbon, but I had to keep pretty still all day. We got ashore and started our loads off at sunset. Found I had but one chair-coolie; the other had stayed behind, waiting for higher wages. So we had the "boy" call a coolie and put the chair, etc., on his back.

The walk of ten *li* did me lots of good and was just what I needed after the crowded cabin. It was so cold too that I'm sure I was better off than if I had been in the chair. Before starting I went to the bread box and got out a roll for each of us. We were here about seven P. M. Found Mr. Sharp not yet in. Had fires made and had hot suppers and baths. Mr. Sharp came next morning about ten and we had a jolly Thanksgiving dinner together. He brought in some nice game and we are enjoying that, while he is finding roast beef, fresh bread, and cake a treat again. The three "boys" are having very good times together. How they manage to attend the classes and bring three good meals on the table each day I do not know, for I am not watching the proceedings in the kitchen just now.

I never enjoyed anything in my life so much as these country classes. I was trying to forget last year's experience in the country by Seoul work this year, but I find myself even more interested. Having been in Hai Ju with Dr. and Mrs. Underwood a year ago, I know many of the women, and it was pleasant to renew acquaintanceship again. Twelve women were in this morning. Mrs. Kim of Sorai is with me—a wonderfully strong, helpful woman. One woman from Pai Chun has come, the leader there; am so glad to meet her. Thirty men have arrived and Mr. Sharp and Mr. Welbon are very much encouraged. Mr. Sharp, with Elder Saw, takes the men's advanced class in Romans, and Mr. Welbon and Mr. Miller's helper take the beginners in Mark's Gospel. Mr. Welbon says he is getting more Korean in one day than he did in a week with his teacher. We all have two classes a day and union evangelistic services at night in the church; but the women do not get as much from that service as they do from their own meetings. We go for walks every day, and all are well and have good appetites. It's a great privilege to be here, and we are so thankful for this opportunity of study and work.

While in Hai Ju we stayed in the Mission House there, which was bought and furnished by a friend of our mission. It is called the Newark Memorial House. It's only a Korean house, heated by fires underneath, which are often very smoky; windows covered with paper; but the walls were freshly papered; clean mats on the floors, a table and chairs, some dishes and an American cook-stove made it a good many steps above living as do the Koreans.

If home friends knew what these few comforts mean to the missionary when out on a long itinerating trip, there would be many more such houses where our missionary women could go and hold country classes. We were comfortable and happy and the joy which always comes with the privilege of being permitted, even in a very small way, to teach these hungry ones was far greater than any of our hardships.—*Extracts from letters of Mrs. Sadie Nourse Welbon.*

METHODIST PUBLISHING HOUSE, SEOUL.

Lahore, India.
Feb 9th 1901.

Dear Mr. Moffett,

It is probable that I shall shortly make a visit to the Philippines — partly for health and partly to do something in the interests of the work of our Church. The Doctors prescribe only two months in the Islands, and urge me to seek an invigorating climate farther north or south. How would Korea do? What are the climatic conditions

in July & August? I hope to come back to India in Sept. I shall be obliged if you will send me a line to the care of Rev. J. B. Rodgers, Manilla, P. I. giving me any information likely to help me to a decision. I should like to hear from you before March 20th.

With cordial regards,

Yours very sincerely

J. C. R. Ewing.

W. M. Baird letters

(5)

S. A. Moffett. Baird letters reference. 1901

Pyong Yang. Mch. 26th, 1901

"The Academy has grown to over forty.. The lower school has now over fifty members.. It is one of four small schools in connection with this local church.. This school costs the Board less than two dollars a month for all purposes."

P.Y. May 20, 1901

Dr. Brown left last week.. "The day Dr. Brown was here
* two elders were ordained here – making the third elder in this church and the fourth in Korea. One of the men was my helper Pang Ki Chang.. We have been very slow in ordaining elders, only giving the church a tentative organization so far... Two men, one of whom is my helper Pang Ki Chang have been taken under care as candidates for the ministry. A committee consisting of Moffett and myself have been appointed to train these men. They are both active helpers and cannot be in school all the time but will study at the same time they work. A four years rather stiff course is contemplated..."

P.Y. Sept. 16, 1901.

"Academy opened last Wednesday with an enrollment of fifty pupils.. Addition is now being contemplated which will accommodate forty pupils and the keeper."

P.Y. Korea. Oct. 28, 1901.

"The Moffetts, and especially Mrs Moffett, have not been well for some time. They will make a trip to America next year.. and may have to go sooner."

P.Y. Nov. 20, 1901.

"Mrs. Moffett started to America two or three days ago. Moffett will go as far as Nagasaki with her and return. He expects to go to America next year."

Reel # 280, Vol. 231 (part 2), letter # 30

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Station letter

RECEIVED
APR 10 1901

Pyeng yang, Korea.
Feb.
March 8-1901

Rev. F. F. Ellinwood, D. D.
156 Fifth Ave, New York.

Dear Doctor Ellinwood:

It was with pleasure that I received the appointment to write the station letter to you at our last station meeting, though as yet I feel quite insufficient to write the letter I think you would like to receive; however, I will do the best I can, and hope to improve, with age and experience.

We were very sorry to learn that you were ill with that dread and international disease la Grippe, and I trust you will be quite recovered when this reaches you. It seems to be going the round of our station, as members of at least three families have had it, but it has not taken a severe form.

Sorry to learn of Dr. Ellinwood's illness

The goings and comings of the various members of the station makes life interesting and adds variety to the quiet life some of us are leading. As yet it has not seemed wise for me to take my first trip, and in fact Miss Best has only just

Miss Best last of the first trip since October

COPY

intended from our first trip since Dr Ellinwood's and the cold have made it practical.

I am going in April, and may possibly be at Anak when Dr. Somers arrives there, then we will come to Pyeng yang, in one party which will be very delightful. We are looking forward to Dr. and Mrs. Somers visit with great interest and delight and we could not think there is more rainfall season for over-land travel than the latter part of April and first of May.

Just now Mr. Whittemore and Mr. Lee are in Sen Chun and Mr. Moffett is out on a tour to Ko. Mr. while Mr. Hunt and Mr. Bernheisel have just returned today from a fine mess trip to Ri Sukai and Mr. Hunt reports the best most satisfactory trip he has ever had. He thinks there is promise of much growth in that section.

The news from Sen Chun is inspiring, for there are 320 names enrolled for the Class which is just being held, almost as many as were enrolled here in Jan. It seems wonderful, and we question, what will it be when it becomes an established station?

O Dr. Ellinwood, and not all the new workers you possibly can. Single women especially are needed for this great Northern work, for they are

the only ones who can go out with these pilds and feed the hungry women; the only ones who can supplement and make fast, the teachings of ministers to the poor ones in the country.

It is impossible for Elin Foest to meet the requests, I might almost say demands, that are made by both ministers and people to visit and hold classes in this district and other places. Many, I do grant that it will not be impossible I can take part of the work.

Three of us who are spending the first year in the language have the privilege of meeting with Mr. Mapelli now, every Tuesday evening, and it is such a help and encouragement.

Since the last of Nov. I have had a class of boys, (about 27) from the town school, as it is known here, and am teaching them to sing. I have made a chart so that I can teach them hymns by note, before they have ever seen the words and I wish you might hear them sing "Onward Christian Soldiers." I also teach the girls in Miss Beals school in the city by the same method. This makes not only girls very much satisfaction but a vast amount of amusement.

The question of education is becoming a stupendous one. All over the country the young men and young women, boys and girls are beginning to come in and study. Their desire to learn is so great that the young men have laid aside the prejudice and custom of ancestors and are willing to at any time, any kind of work for half a day in order that they may support themselves and study the other half.

It will be a day of rejoicing for both people and missionaries when school buildings sufficient unto the need are built and suitably equipped. At present the boys in whom I take such an interest are crowded into a little room literally like sardines in a box, and that same little room is likely to collapse any day.

So great is the need, that when a Korean leader was asked for his opinion as to whether a request for money to build a new building might be put to the people who are already doing so much, the answer came the next day in the shape of ready money and subscriptions to the amount of $30.

With kindest regards to all friends at home.

I remain, Very sincerely yours
Eliza M. Howell.

P. S. Miss Bert & I are very happy together.

ELIZA M HOWELL

53

Pyong Yang Korea
April 22 1901

Dear Dr. Ellinwood:-

Yesterday we observed communion in the Pyong Yang city church and it was a service long to be remembered. It was a privilege to baptize ninety two people, forty one men and forty one women. The building was packed to the doors since available room of space being occupied. Our people sat on the floor and they were packed in so closely that it was difficult to get down among them when we distributed the elements. Once or twice I nearly trampled on people and once I dropped some of the bread trying to keep my own balance and I worked my way down among them. The frame of the new ell is up and we are pushing it as fast as the people bring in the money. They

Sunday the present chi is packed to overflowing and the doors and windows are always crowded full of people. When the new chi is done we will have something over four thousand ~~feet~~ square feet of floor space, and that is no more than enough to accommodate the people who at present attend. We are planning to put in two galleries as soon as they are needed and when they are in, the building will probably accommodate nearly ~~eighteen hundred~~ people. When that point is reached then I think the time will have arrived to organize the Second Presbyterian Church of Pyeng Yang.

We are expecting to leave for home by the steamer Coptic which sails from Nagasaki on July 3d. Sometime in October I expect to be in Kentucky and while there I want to take a trip down to Tuskegee and study that school in the interests of our Academy. I don't suppose the Board

would be willing to pay my expenses down there, but if there is any way I can get down there at small expense I want to go that way. Will you not think it over and let me know if there is any way I can get down there without costing me too much?? I am sure it will be of great value to the Academy if I can have the opportunity of studying the methods of that school. My address at home will be 1672 Hennepin Ave Minneapolis Minn.

Sincerely yours
Graham Lee

Seoul Korea Apr 29th 1901

My dear Moffett

I sent a telegram to her the other day saying that Dr Brown would be in Pyeng Yang about Tuesday next. He and Mrs Brown have greatly cheered and delighted us all. The doctor is a big hearted man who is able to grasp a situation in a very short time and give the most kind of advice on it. Regarding school work we have had a very satisfactory talk and it looks now as though it might be launched within a reasonable time. The Kemmure property is not yet secured but another piece has been purchased for my mother for Mrs Doty. The hill just across the valley from the chapel a most magnificent site and that matter is now before the Mission for settlement. I think she'll get it all right. Dr Brown was apparently well satisfied with the whole plant. He is not however enthusiastic about the piece of land outside the "New Gate". It is too low in his mind and so the matter stands. That property is not yet secured.

About hospital we had a rather nervous meeting on Saturday evening. I made some discoveries. The Government came up

as to the 10,000.00 fold. and I venture to say that when Dr. Brown asked you were unanimous in sanctioning the use of that on condition that it included everything in connection with the hospital but land and physician residence I understood it to include special separate wards without everything in fact. Undersigned then undertook to explain some other interpretation with the letter we had sent the Board Dr. Brown said however that after reading our letter he understood to mean that 10,000.00 fold was to include compounds & grading. However then the matter hung. He asked how we thought the matter should be settled. I said I was under the impression that you regarded the 10,000 fold as the maximum limit that you were willing to go with at hospital place. Mrs Dog-zine and said you had not said so. I then said I thought you thought so that I did to myself and would oppose another dollar at present or expense as far as I could see and of course that's all we can talk of. Mrs Dog-zine then gave us a rich speech "We never lack of boys a man that is all for Dr Cousin, we have implicit confidence in the judgment, I think he ought to have another doctor yes a lot of them make a sort of school of doctors, has one for every missionary. They could do a lot of good and I don't know

where the harm would come etc etc." It was more in the superlative degree and brought the house down. Cussi was then asked if he had his plans all matured for a second, & if he had any reasonable plan mapped out in which he thought they would succeed. The only plan he has is that some one else come out and work as his assistant for two years & then for another station & so keep up a running band of assistants. I learned this: more money than the $10000.00 as he says if needed is to be taken at that - he wants men & does not mind the having any definite plan for their work together. The principal reason that I write is that I told Dr Brown that you and others in Pyeng Yang were opposed to more than 10000.00 field fund in advance but this Dr. and others seemed to think I was wrong. I myself am most decidedly opposed to any more and that Pyeng Yang is for that 10000 is to cover everything in the way of buildings and that any more than that will put a white elephant on our hands that will take dollars to run and barrels of Dr Allen's peace resolves to keep down friction. I don't want to see around

hampered in any way but he has no plans and so the mission must plan for him.

The question of dispute between Dr. Freed & Dr. Amos is postponed till annual meeting.

Had a good note from Wheldonian meeting which I agree most heartily.

Regards to Mrs Nuttall

Very sincerely yours

Jas. S. Gale

P.S. Nichol has come into paper all right. And every body likes letter.

Yours sincerely J. S. G.

Samuel A Moffett

R. E. Speer
Office of Chairman

JUN 1 1931

Ans. 6/10

EXECUTIVE COMMITTEE
OF THE
KOREA MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

PYENGYANG, KOREA

FILING DATE
JUN 18 1931
SECRETARIES

May. 6. 1931.

Dear Dr. Speer:

I am sure the enclosed will interest you. We are getting some light and are seeking for more.

This is part of a letter I am mailing to Dr. McAfee.

Please give us any suggestions which occur to you.

One remark made by Dr. Blair the other day is I think worth recording. He said "Well there is one thing sure — the Communicants are what we bona fide Communicants."

With most cordial Christian greetings

Sincerely
Samuel A Moffett.

R.G. 140-4-6

Reel # 280, Vol. 231, part 2, letter # 62

1. Engagement to Mr. Welton
2. Each daughter visits in turn
3. Sentiments for Christmas
4. Considering going on school

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E

Taiku, Korea
May 27, 1901

Dear Dr. Ellinwood

Mr. Moore

You are interested to know in all that concerns your Korean missionaries so I write first to you to tell you of my engagement with Mr. Welton.

No date has been set for our marriage - If it means that I

feel for me sake. Pray for me that my own happiness may never come between me and the souls of those I love, but that it may be the means of better, more successful work among them.

I have been very, very happy here in Yokohama and the work has become very dear to me so that it was really as hard a sacrifice for me as leaving my own home when I finally told Mr. Pelton

must leave Yokohama which I would very much regret, I will not go until there is another to take up my work here. Besides I think Mr. Pelton should wait till he has passed his third year's examination in the language. But Mr. Adams says I must not make any such conditions as those for the mission may have other plans for me.

I must atone all things to do God's will in the matter and to do what will be

It would be missing to return to Beirut. There is so much society and outside diversions there that as one of the younger members I found it difficult to refuse all invitations and give myself as much to the work and language study as I wished. Here it seems an ideal missionary life, the work is all new yet it's growing and is encouraging and one can spend much time with the people with the feeling that every moment

is being given to active service for them. &

It's true that not many can endure the isolation here and I can imagine that for some it might be very hard but I have not felt it so.

I always find quite enough to keep me from loneliness. Besides being free at any time to receive the women who call, I visit where it seems most to do as in the home meeting girls and young women who are

There is a room which will hold
but twenty five, we took an hour
an address in the courtyard -

Mr Adams and Mr Kelpen pre-
sented the Gospel and many lis-
tened with some attention -

It was an interesting sight
but our hearts were heavy with
the thought that in the multi-
tude before us not one could
hear the story again,
some many of these people were
hearing it for the last time.

We long for the homes on
the Hill to be completed so
we permitted to go upon
the streets and have a
class Monday afternoon
for some twenty little
girls - Language
study and housekeeping
are our present duties

3 Saturday was Rudeke
birthday and large num-
bers of country people
are in town - some from
150 to 200 li away -

More than three hun-
dred women called for
a sightseer on Saturday
and yesterday, Sunday,
twice that many came
So it was not of the
question to receive

But we may have the larger house and compound here for services.
The buildings are going on very slowly. Let Mr. Adams be already overburdened with all the responsibility that falls upon him here & here little Dr. Johnson & his wife are ready for company this fall. With kindest regards to yourself and the mistress of the Board

I am very sincerely yours

Charles H. Thurber

Reel #280, Vol. 231 (part 2) letter #64

Pyeng Yang, Korea, May 30, 1901.

64

To the Christian Endeavorers of Chicago Presbytery.

My Dear Friends:-

In my two former letters I have told you very little of the work of Pyeng Yang City. As the last month has been a very interesting one to us all, you may be interested in knowing what has transpired.

Sunday, April 21st, was a red letter day in the history of this station. At the regular Sabbath afternoon service there were ninety-two adult baptisms, this being the largest number ever baptized here at one time. It was an inspiring sight indeed to see so many people thus publicly confessing Christ and giving up their old lives of superstition. The Church was crowded to the doors as indeed it is every Sunday. It filled one with delight and gratitude to see the expression of happiness on their faces which was only an outward expression of the joy within their hearts.

On the Sabbath preceding, one very old man had walked in a distance of fifteen miles to be baptized. He went home and a few days later came back again with his wife, who was baptized the next Sunday. They live in a little village which no missionary has ever visited, and only an occasional helper. The only Christian book they had was the Gospel of Matthew, which they had studied together and were thus led to believe. Their examination was most satisfactory, being clear and distinct and was only another evidence of what the Holy Spirit is doing for this people. On next Sabbath the new wing of the Church will be occupied for the first time, thus nearly doubling the seating capacity. It is estimated that the enlarged church will seat eighteen hundred persons and we expect it will soon be filled. It has been the aim of the station to build up one strong church here in the city to serve as a model to the country churches and also to be a centre of religious life and spiritual power to the surrounding country. In a church of this size it has been a question how to keep the Christians employed in Christian work, believing as we do that unless the Christians are thus employed they will not grow in grace and power as they should. So the scheme has been inaugurated of having bands of Christians every Sunday go out into the country and visit the country churches and conduct services for them. Consequently now every Sunday the weaker churches are visited by these workers from the city, some going as far as fifteen miles or more. This not only greatly helps the country churches but has a reflex influence upon the workers as well.

Another event of unusual interest during the month was the visit of Secretary Arthur J. Brown, D. D. and wife, of the Foreign Board of N. Y. They came overland from Seoul after spending eleven days in the country inspecting the work there. Several ladies of the station met the party at a little town fifteen miles from here and escorted them into the city during an all-day generous down-pour of rain. The next day, Sabbath the 12th of May, was bright and clear however. In the morning Dr. Brown visited the various Sabbath schools of the city, and in the afternoon preached through an interpreter to the Church people. After the sermon there were two elders ordained, Dr. Brown giving the charge. These make three elders for this church and four for all Korea. Thus are being raised up gradually officers for the native church. They are strong men, and in time, if all is well, will become ministers.

Another event of chief interest during Dr. Brown's visit was the picnic in his honor given by the Korean Christians. We gentlemen were invited to spend the afternoon on the river, the boats and lunches being provided by them. At noon, therefore, we all repaired to the river bank at the East Gate of the city, where the boats were waiting for us. There were twenty boats, large and small, and all filled with smiling happy

faces of our Christians. One large boat with a canopy covering was reserved for us; another contained the church officers and two or three were filled by pupils of the various Christian schools, which were dismissed for the day. From our boat waved American flags, while from each of the others floated Korean flags. As we started up the river there came from each boat the strains of a Christian hymn. This naturally attracted great crowds of sight-seers to the bank. It was such a scene as had never before been witnessed in Pyeng Yang or indeed all Korea. When we get under way several of the Korean boats came along on either side and attached themselves to our boat. As we moved up the river thus, the time was occupied by Dr. Brown by holding a Conference with the leaders of the church.

After an hour's journey we stopped at the base of a high hill and ate dinner. The Koreans had provided us with a foreign meal ending with ice cream and cake.

Afterwards we ascended to the top of the hill, where we obtained a magnificent view of the surrounding country. On our way down we visited some old Buddhist Temples which were all falling to decay. With these as a background Dr. Brown took the pictures of the three elders of the church, thus presenting in striking contrast the decaying Buddhism of this country and the new, rising religion of Christ.

After another Conference we returned home and found the women of the Church just leaving the Compound from a reception they had been holding in honor of Mrs. Brown.

On the following evening there was given an exhibition by the school boys which reflected great credit upon them. They sang some songs and made several speeches; in the latter of which at least, they covered themselves with glory and gave great promise of future usefulness.

And so the work grows. May the leaven already implanted continue to increase until the whole lump is leavened, is our earnest prayer.

Very sincerely your friend,
Chas. F. Bernheisel.

P. S. I wish to acknowledge the receipt of a letter from the Hyde Park Society.